

PAGES

MISSING

St. Miss

SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

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[No. 8

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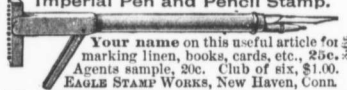
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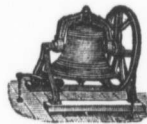
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THIRD QUARTER: STUDIES IN JEWISH HISTORY.

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LESSON V. SAUL CHOSEN OF THE LORD.

[Aug. 4.

Authorized Version.

1 Sam. 9. 15-27.

[Commit to memory verses 15, 16.]



15 Now the LORD had told Sam'u-el in his ear a day before Saul came, saying,

16 To-morrow about this time I will send thee a man out of the land of Ben'ja-min, and thou shalt anoint him to be captain over my people Is'ra-el, that he may save my people out of the hand of the Phi-lis'tines:

for I have looked upon my people, because their cry is come unto me.

17 And when Sam'u-el saw Sa-ul, the LORD said unto him, Behold the man whom I spake to thee of! this same shall reign over my people.

18 Then Saul drew near to Sam'u-el in the gate, and said, Tell me, I pray thee, where the seer's house is.

19 And Sam'u-el answered Saul, and said, I am the seer: go up before me unto the high place; for ye shall eat with me to-day, and to-morrow I will let thee go, and will tell thee all that is in thine heart.

20 And as for thine asses that were lost three days ago, set not thy mind on them; for they are found. And on whom is all the desire of Is'ra-el? Is it not on thee, and on all thy father's house?

21 And Saul answered and said, Am not I a Ben'ja-mite, of the smallest of the tribes of Is'ra-el? and my family the least of all the families of the tribe of Ben'ja-min? wherefore then speakest thou so to me?

22 And Sam'u-el took Saul and his servant, and brought them into the parlor, and made them sit in the chiefest place among them that were bidden, which were about thirty persons.

23 And Sam'u-el said unto the cook, Bring the portion which I gave thee, of which I said unto thee, Set it by thee.

24 And the cook took up the shoulder, and that which was upon it, and set it before Saul. And Sam'u-el said, Behold that which is left: I set it before thee, and eat; for unto this time hath it been kept for thee since I said, I have invited the people. So Saul did eat with Sam'u-el that day.

25 And when they were come down from the high place into the city, Sam'u-el communed with Saul upon the top of the house.

26 And they arose early: and it came to pass, about the spring of the day, that Sam'u-el called Saul to the top of the house, saying, Up, that I may send thee away. And Saul arose, and they went out both of them, he and Sam'u-el, abroad.

27 And as they were going down to the end of the city, Sam'u-el said to Saul, Bid the servant pass on before us, (and he passed on,) but stand thou still a while, that I may show thee the word of God.

Revised Version.

15 Now the LORD had revealed unto Sam'u-el a day before Saul came, saying, To-morrow about this time I will send thee a man out of the land of Ben'ja-min, and thou shalt anoint him to be prince over my people Israel, and he shall save my people out of the hand of the Phi-lis'tines: for I have looked upon my

17 people, because their cry is come unto me. And when Sam'u-el saw Saul, the LORD said unto him, Behold the man of whom I spake to thee! this same

18 shall have authority over my people. Then Saul drew near to Sam'u-el in the gate, and said, Tell me,

19 I pray thee, where the seer's house is. And Sam'u-el answered Saul, and said, I am the seer: go up before me unto the high place, for ye shall eat with me to-day; and in the morning I will let thee go, and

20 will tell thee all that is in thine heart. And as for thine asses that were lost three days ago, set not thy mind on them; for they are found. And for whom is all that is desirable in Is'ra-el? Is it not for

21 thee, and for all thy father's house? And Saul answered and said, Am not I a Ben'ja-mite, of the

22 smallest of the tribes of Is'ra-el? and my family the least of all the families of the tribe of Ben'ja-min? wherefore then speakest thou to me after this man-

23 ner? And Sam'u-el took Saul and his servant, and brought them into the guest-chamber, and made them sit in the chiefest place, among them that were

24 bidden, which were about thirty persons. And Sam'u-el said unto the cook, Bring the portion which I gave thee, of which I said unto thee, Set it by thee.

25 And the cook took up the thigh, and that which was upon it, and set it before Saul. And Sam'u-el said, Behold that which hath been reserved! set it before

26 thee and eat; because unto the appointed time hath it been kept for thee, for I said, I have invited the

27 people. So Saul did eat with Sam'u-el that day. And when they were come down from the high place

28 into the city, he communed with Saul upon the house-top. And they arose early: and it came to

29 pass about the spring of the day, that Sam'u-el called to Saul on the housetop, saying, Up, that I may send thee away. And Saul arose, and they went out both

30 of them, he and Sam'u-el, abroad. As they were going down at the end of the city, Sam'u-el said to

31 Saul, Bid the servant pass on before us, (and he passed on,) but stand thou still at this time, that I may cause thee to hear the word of God.

EXPOSITORY NOTES.

BY REV. MILTON S. TERRY, D.D.,

GARRETT BIBLICAL INSTITUTE.

Introductory. From the persistent demand for a king on the part of the Israelitish leaders, we now pass to notice how the first king of Israel was designated for the kingdom and introduced to the prophet Samuel. Saul, the son of Kish, of the tribe of Benjamin, is here introduced to us and described as "a choice young man, and a goodly: and there was not among the children of Israel a goodlier person than he: from his shoulders and upward he was higher than any of the people." 1 Sam. 9, 2.

Verse 15. The Lord had told Samuel. The Hebrew reads, "Jehovah uncovered the ear of Samuel." This is an exquisite metaphor, suggesting the thought of one person approaching another in a most confiding way, removing the long locks of hair which fell over his ears, or perhaps a part of his turban, and whispering therein

a secret word which he would not have any one else hear.

16. To-morrow about this time. Observe how specific this revelation. I will send thee. God himself is here represented as acting in human affairs and directing the movements of men. Thou shalt anoint. The king was thus to be consecrated and set apart as fit for a holy office, like the priest. Hence his subsequent designation as "the Lord's anointed," Chap. 12, 5; 24, 6; 2 Sam. 1, 14, 16. **Captain over my people.** Chieftain and military leader. The expression, "my people," is one of affectionate endearment. **Hand of the Philistines.** Although these enemies had been, according to chap. 7, 13, subdued before Israel, yet, according to the same verse, they seem to have sought to regain their power all the days of Samuel. They were

a constant source of alarm. This fact, as well as the hostile approach of the king of Ammon (chap. 12, 12), led the Israelites to call on Jehovah for help and to ask for a king to fight their battles. Chaps. 13 and 14, and also 17 show how the Philistines were defeated under Saul. **Their cry is come unto me.** Comp. Exod. 2, 23-25. The cry of Israel here has reference not only to their anxious fears of the Philistines, but also to their numerous oppressions from the heathen, of which we read so much in the Book of Judges.

17. When Samuel saw. Literally this reads, "And Samuel saw Saul, and Jehovah answered him, Behold the man," etc. The seer was evidently looking for the man of whom he had received the word related in verse 16. It was about the time designated, and as if in answer to his secret question when he saw Saul, he received a divine inward assurance that this young man was the one, **shall reign.** Or "restrain." He shall bind and hold the people in a more restricted way than had been common all through the age of the Judges, when "every man did that which was right in his own eyes."

18. Samuel in the gate. The Hebrew reads, "In the midst of the gate;" but it is better to follow the Septuagint version, which reads here as in verse 14, "The midst of the city." For after Saul and the servant had entered into the midst of the city, as stated in verse 14, it is unnatural to speak of meeting Samuel in the midst of the gate. **Where the seer's house.** These words have been supposed to imply that the city was Ramah, Samuel's home (comp. chap. 1, 10; 7, 17), but they do not necessarily mean more than an inquiry for the house where the seer was to be found. According to verse 12 he had only arrived at this city that day in order to bless a sacrifice of the people there; but Saul may have supposed that he also had his home there.

19. I am the seer. This form of direct confession of himself reminds us of Jesus's words to the Samaritan woman (John 4, 26), and to the man born blind, John 9, 37. It must have thrilled Saul with a measure of awe. **Go up before me.** This, addressed to Saul, was a mark of particular esteem, and suggests the pre-eminence he would at once accord to the man who was destined to be Israel's ruler. **The high place.** The law ordained, and it was remembered in the days of Joshua, that all burnt-offerings must be offered at one common altar. Lev. 17, 3-9; Deut. 12, 5-14; Josh. 22, 29. But the habit of sacrificing in high places obtained among the people. After Shiloh had been desolated, and the ark had been captured and placed at Kirjath-jearim, there was no place recognized as having such exclusive sanction as the law assumes. Wherever God revealed himself, the place was recognized as sufficiently sacred to warrant the offering of sacrifices. But the habit of sacrificing on high places became, as the subsequent history of Israel shows, a source of manifold evil to the nation, and was a constant temptation to idolatry. **Ye shall eat.** This includes Saul's servant, whereas the previous word, "go up before me," was for Saul only. The offering of peace offerings was the occasion of a joyful feast. Lev. 7, 11-16. **To-morrow I will let thee go.** He speaks with authority, and when he adds, **I will tell thee all that is in thine heart,** he proclaims himself as Jehovah's prophet, intrusted with a revelation for Saul, and competent to reveal secret things of the heart.

20. Thine asses... they are found. This announcement must have impressed Saul with a conviction that Samuel was indeed a great seer. **All the desire of Israel.** These words of the seer were full of significance, but not clearly understood by Saul, nor designed to be understood at that time. The **desire of**

Israel is to be understood as that in which Israel would take special delight and glory. The prophet's words do not mean that Saul had already become the popular candidate for king, for the history that follows disproves such a supposition. They mean, rather, that the seer himself discerned in Saul the man who would first answer Israel's demand. **Thy father's house.** Saul's elevation to royalty would honor his father's house as well as his own person. Hence Kish, Saul's father, became immortal in Israelish history.

21. Smallest... least. Called in Psa. 68, 27, "little Benjamin." Benjamin was the youngest of Jacob's sons, and the tribe had been almost annihilated by the war described in Judg. 20. We note here how modest and humble Saul appears, when first hailed with words so full of honor. It was Samuel's painful lot, at a later day, to remind him of this, after his elevation had filled him with pride and a disposition to break away from the word of the Lord. Comp. chap. 15, 17. **Wherefore.** He does not yet comprehend the fullness of meaning in the words of Samuel.

22. Parlor. The Hebrew word for this is elsewhere translated "chamber," and here evidently means a large hall or room contiguous to the high place where a company of about thirty persons could dine together. The people who came together for a feast of thanksgiving were wont to divide themselves into companies to eat the flesh of the peace-offerings. **Them that were bidden.** Probably this group that ate with Samuel was composed of the principal citizens of the place—elders of the city. **Chiefest place.** Rather, "at the head of those who were bidden."

23. Cook. The one who slaughtered and prepared the animal for the feast. The same person had general oversight of the meal. **The portion which I gave thee.** Samuel, like a careful householder, had given specific orders about the meal beforehand. **Set it by thee.** That is, set it aside as a reserved portion. This portion, as appears from the next verse, was the shoulder.

24. Took up. Or, "lifted up." The word is used in Lev. 2, 9; 4, 8 in a sacrificial sense, and here implies that the **shoulder** was lifted up with formal ceremony, as a heave-offering, before it was set before Saul. Comp. Exod. 29, 27; Lev. 7, 32. The right shoulder was given to the priest as his portion of the peace-offerings, and as Samuel was the most distinguished person at this feast and a priest, this portion was appropriately reserved for him. He accordingly ordered it to be set before Saul as a token of honor. **That which was upon it.** Such appurtenances as usually were cut off with the shoulder. **Samuel said.** The word "Samuel" is here supplied by the translators. The words which follow may have been spoken by the cook, but the whole passage is obscure as it now stands in the Hebrew text, and some think it is corrupt. The Septuagint reads, "Because for a testimony has it been reserved for thee apart from the rest; cut it up." The Vulgate: "Because it was kept on purpose for thee when I invited the people." The Hebrew text reads, literally: "And he said, Behold the reserved portion set before thee; eat, for unto the appointed time it is kept for thee, saying, the people I have called." Whatever the precise import of this language, it is evident, on the whole, that this feast had been arranged for, and this portion reserved with special reference to Saul as the one of whom Jehovah had spoken to Samuel the day before. ver. 15.

25. From the high place into the city. Whence it is implied that the high place was outside of the city. **Communed with Saul.** If this be the true reading, we may imagine the prophet drawing out the young

Benjamite by conversation, and seeking to ascertain his fitness to be king in Israel. But eminent scholars prefer here the reading of the Septuagint, which is: "They spread a bed for Saul on the house, and he slept." A very slight change of the Hebrew allows this reading, and it avoids the awkwardness of saying, "they arose early, and it came to pass about the spring of the day," etc. The flat roofs of Oriental houses were places of common resort, and also appropriate for sleeping. Comp. Josh. 6. Often the roof was covered with an awning, supported by posts.

26. And it came to pass. If the words, **they arose early**, be attached to what precedes, and rendered "and he slept," as we have shown above, this phrase naturally begins the new verse. **About the spring of the day.** The "going up of the day," that is, as the morning arose. "Samuel called Saul to the top." Rather, "called unto Saul on the top of the house." This shows that Saul had slept on the house-top, and confirms the Septuagint reading above given. **Up, that I may send thee.** Or, "Arise, and I will send thee." This was no disrespect to his guest, but suggests the authority and earnestness of the prophet. **He and Samuel, abroad.** It was a mark of respect to accompany a guest forth upon his way.

27. Stand thou still a while. Hebrew, "And do thou stand as the day." An expression which implied some matter of great importance about to be introduced. **I may show thee the word of God.** That word of God is recorded in the chapter immediately following, and consisted of the anointing with oil, and announcing several events that would occur to him on his homeward way.

In the foregoing notes we have noticed an unusual number of instances where the text seems to have suffered by transcription. It is well for our Bible students, young and old, to become familiar with these facts, and not lose sight of them. The Bible, like all other ancient books, has suffered some injuries by the ravages of time, but notice how little these corruptions of the text affect any lesson of importance.

In this lesson observe:

1. The interworkings of divine Providence. How God brings together those whom he would have meet, and how the most trivial circumstances lead to most important consequences.
2. God is pleased to exalt the humble to positions of influence and power.
3. The duties and proprieties of honorable hospitality.

An English Teacher's Notes on the Lessons.

BY SARAH GERALDINA STOCK.

A LADY who found herself one day in the streets of a strange place, without money and without friends, exclaimed to herself: "What a grand opportunity for trusting the Lord!" Her trust was not in vain, though I cannot remember now in what way the help she needed came. But on what was this unwavering trust based? Not merely on the knowledge that the Lord was close at hand and would care for her, but on the assurance that he had already marked out the way before her and provided for every step, and that this (to her) unexpected contingency had been already fully prepared for.

And this very truth is taught us in the passage for our lesson to-day. Here is a man whose search for his father's lost property had been unavailing, and who proposed returning home. A word from his servant had altered his plan, and he has come to Ramah, the residence of the prophet Samuel; he is a stranger in the

place, a passing traveler; he has come not knowing whether the prophet he wishes to consult is at home or not. Comp. chap. 7, 16, 17. At his first question on this point he receives the information that he has arrived at a fortunate moment, and that the person he seeks is close at hand. Samuel quickly appears, and at Saul's question introduces himself to this apparent stranger. But Saul is really no stranger, for his coming has already been announced by God, and Samuel knows who he is and what is in store for him. Starting in the greeting given to the modest Benjamite, who finds himself treated as the most distinguished guest, the place of honor being allotted to him at the sacrificial meal. And when the best portion is set before him he finds it has actually been reserved on purpose for his coming—the servant (as seems probable—not Samuel, ver. 34) specially calling his attention to the circumstance. And all this leading up to the fact that God had a kingdom and a crown ready for him.

Nor was this all. For a little farther on we find the Spirit of the Lord coming upon Saul to endow him with the wisdom and vigor needful to fill his high office. Chap. 10, 9, 10.

Was this done entirely and solely for the sake of Saul himself? Certainly not. In all that he prepared for Saul God remembered his people Israel. They had willfully rejected the direct rule of Jehovah, and demanded a king to lead them "like the nations." And such a king—after their own heart—God gave them. But he chose out the best man among all who answered. He chose one who, at the outset, seemed every thing that could be desired from a human point of view, one endowed with filial piety (ver. 5), diligence (ver. 4), humility (chap. 10, 21, 22), patience (chap. 10, 27), courage (chap. 11, 4-11), and generosity (chap. 11, 13).

In after days Saul deteriorated; his virtues, being simply human, and not the outcome of divine grace, faded away when exposed to the temptations of his kingly state. Comp. James 1, 11. But all the brilliancy of his first beginning showed that in truth God had taken thought for Israel. He had prepared the way, both for Saul and for the people, and had they walked in his way the reign would have turned out very differently.

So now God has prepared a way for every one brought up in the knowledge of him. Having made first perfect preparation for the sinner's need, by the gift of his own Son, by the precious blood of Jesus shed for sin, he has further made preparation for every thing that can be required on the road heavenward, whether in spiritual or in temporal matters. Just as all was ready beforehand for the chosen king of Israel, so is all ready beforehand for the servant of God, young or old. No matter where he finds himself, there the Lord has been before him. In the workshop, the college, in the office, there God knows the way that he takes (Job 23, 10), and has provided for every need that may arise. And the same divine Wisdom by whom, as our Golden Text reminds us, "kings reign and princes decrease justice," is ready to guide every one who asks. James 1, 5.

Cambridge Notes.

BY REV. JAMES HOPE MOULTON, M.A.

[These notes are based on the Revised Version.]

Few characters of Hebrew history have a deeper human interest than Saul in the brilliant promise of his first years and in the shadows which so soon envelop his doomed life. He represents so vividly the self-reliance of our human nature, and the despair which clouds his energies is the same disillusioning which comes on all

men sooner or later when they have tried to lean on their own unaided powers. To an ordinary historian the decadence of Saul would have seemed insufficiently accounted for. The prophetic writer sees deeper, and shows by his example how self-will in comparative trifles indicates the germs of moral ruin. In the lives of David and Jonathan we read as a contrast the triumphs of faith. And to complete the lesson history gives us another Benjaminite Saul, no hero of giant stature and warrior might, who taught the divine secret, "When I am weak, then am I strong."

VER. 15. *Revealed* (see margin). A vivid phrase which denotes the raising of the hair or the turban in order to whisper a secret. *Saul*, Hebrew, *Sh'd'ul*, "asked;" it would seem that like Samuel himself he was a child of prayer. In chap. 12, 13 there is a play upon his name, after the common Hebrew fashion. VER. 16. *Anoint*. The oil of consecration was pre-eminently the mark of the king, whose highest title was "Jehovah's anointed" (Hebrew, "Messiah"). *Leader* (margin). A title suiting an office mainly military. *He shall save*. For the apparent inconsistency with chap. 7, 13 see note there. "Looked upon the affliction of my people" seems the true reading, preserved by the LXX. Comp. Exod. 3, 7. *Cry*. Of anguish and of penitence; it is the word used in the pathetic scene of Gen. 27, 34. VER. 17. This joins on to ver. 14, the intervening clauses being parenthetical. *Answered* (margin). The unspoken question of his mind. Such "answering" is often recorded of Jesus, for example, Mark 10, 51, etc. *Authority*. Denoting the strong restraining power applied now to a people who in the Judges' days had done as they pleased. Judg. 21, 25. VER. 18. *Gate*. Samuel was just going out of the city to the height above, where the sacrifice was to be "blessed" by him. Saul's previous stay-at-home life accounts for his not knowing the seer. VER. 19. *Go up*. The verb is singular; Saul was to go first, as a mark of honor. *All that is*. He would reveal his inmost thoughts as a sign of his prophetic insight. Doubtless those thoughts were of his country's woes, mingled with a longing that his strong arm could strike one blow for freedom. VER. 20. These words dismiss forever the private interests and anxieties which had been Saul's appointed lot hitherto. He was now called to a momentous change of sphere. Remembering the tragic failure that followed we can hardly repress the question, Why did Jehovah choose him for a work that was to ruin him? The answer lies beyond our ken, but we must not forget that "he giveth greater grace" to men whose path is full of temptation, and that the dangers of his temperament were not created first by his elevation. The problem— which, after all, recurs with every case of moral failure—attains its greatest perplexity in Christ's choice of Judas. See note on Mark 14, 20 (May 19). *Three days*. That is, "the day before yesterday." *Mind*. Literally, "heart;" "be not anxious." *All that is desirable*. Compare Hag. 2, 7, where the same familiar mistranslation appears in the Authorized Version. Even if the asses had been lost, all Israel's treasures were open to the future king. VER. 21. *Smallest*. Compare the census, Num. 1, 37. After the massacre of Judg. 20, 46, the title "little Benjamin" became pre-eminently appropriate. *Family*. Called the *Matriotes* or *Mattarites*, LXX.) in chap. 10, 21; but *Bikrites* is a plausible reading in view of 1 Chron. 7, 6. *Tribes of Benjamin* (margin). Unless the LXX. "tribe" is right the word here must be loosely used for clans within a tribe. Note Saul's unaffected modesty throughout the preliminaries of his elevation. Diffidence of his untried powers swung into the opposite extreme of presumptuous self-

reliance when he had begun to feel his feet as a ruler. VER. 22. Samuel makes no answer; the explanation waits for the morrow. *Guest-chamber*. In a house upon the height where the sacrifices were held. The rest of the people would feast outside. *Chiefest place*. Compare Matt. 23, 6; Luke 14, 7. *sqy. Thirty*. The LXX. and Josephus say "seventy;" and this number suits Samuel's purpose better, for seventy men would typify the whole nation. Comp. Exod. 24, 1. In verse 24 Samuel says, "I have invited the people." VER. 23. Comp. chap. 1, 4. VER. 24. *Look up*. Kirkpatrick would translate "heaved," that is, dedicated to Jehovah before serving Saul with this, the priest's portion. *Upon it*. That is, the kidney, as a delicacy. The words of Samuel that follow present some difficulties which probably indicate mistakes in copying, but the general meaning is clear. Samuel had invited a representative assembly to meet the king, for whose coming the feast must wait, and the choicest portion be reserved. VER. 25. The Hebrew text is evidently unsound and the LXX. (see margin) indisputably right. Samuel's "communing" with Saul took place the next morning. Meanwhile Saul was left to sleep upon the strange things he had witnessed. The roof was the favorite place for sleeping in the hot Syrian nights. VER. 26. *Spring*. Traveling generally began at dawn, so as to avoid the midday heat. VER. 27. *Going down at the end*. This suggests that the town was built on the slope, the "high place" lying above and the general country below. *And he passed on*. Perhaps a gloss, the LXX. omits. *Stand still*. A not inapt picture of those pauses in the hurried journeyings of life when men wait for the still voice that is to shape their future.

The Lesson Council.

Question 1. For what purpose was such a man as Saul chosen by the Lord for king of Israel?

Perhaps the purpose of God may be found in Saul's physical strength and beauty. That they might be like the surrounding nations, Israel demanded a king to go before them in the day of battle, and God permitted their desire, and through Samuel assisted the people in making choice of a man, not after his heart, but after their heart; a man like the kings of the other nations, mighty in stature. He was a choice young man; a goodly young man; in all Israel there was none goodlier than he. He was most commanding in presence, for "from his shoulders and upward he was higher than any of the people."—*Rev. William Fawcett, D.D., Chicago, Ill.*

Neither Saul nor any other king was God's original choice for Israel. As a parent whose son will not receive a college training gives him a trade as the next best qualification for his duties, so God gave Israel in the tall and courageous Saul such a national hero as that rude people would accept. Besides, when chosen, Saul had the possibilities of a noble character in him. In prosperity Saul lost his obedience to God and so failed to become that spiritual leader of the nation which God had wished him to be.—*Rev. J. W. Bashford, Ph.D., Buffalo, N. Y.*

1. Because of certain physical qualifications. Tall in stature and of fine proportions, he would command both respect and obedience. His type of manhood met the popular ideal, and his stately presence and noble bearing would greatly promote his influence with the people. 2. He had besides some moral qualifications. He was obedient to his father's command. He was painstaking, and devoted to the duty assigned him. He

was respectful to the prophet, and reverential in his religious service. He was also very modest, and sought to escape from the honors that were offered him. 3. In addition he had social qualifications. He came of a goodly stock. His father was not only a man of substance, but was a mighty warrior besides, nor was he a stranger, but was of the tribe of Benjamin. In rank, wealth, and lineage Saul had claims which few could dispute. These are possibly the three chief reasons why Saul was chosen. And the purpose of God in this choice is plain. They wanted a king, he gave them the best he could find, but the visible Saul was a poor exchange for the invisible God.—*Rev. J. Wesley Johnston, New York City.*

Saul was chosen king of Israel for two reasons: because of his fitness for the position, and to teach the people a well-deserved lesson. To say that Saul was put into an office for which he was unfit would be to attribute a lack of wisdom to God. The history shows that the first king of Israel was by no means a failure as a military leader. The Israelites were given just such a king as they themselves would have selected: head and shoulders above the people; prepossessing in appearance; one who would cast other rulers into the shade. He, however, developed such glaring weaknesses that they bitterly repented their folly in demanding a change of government.—*Rev. William Eakins, Jersey City, N. J.*

Lesson Word-Picture.

BY REV. E. A. RAND.

Whence that look of expectancy in the face of Samuel? On his way to the high place he has an eager, watchful look as if expecting to meet some one. Yes, God has said that this very day he will send Samuel the man who shall be Israel's king! Is it any wonder that the old prophet has such restless eyes, turning in every direction to see the Lord's elected one? How anxious we are to get our first good look at any of earth's noble ones, straining our vision, standing on tip-toe, twisting the neck! Of all the people in the highway, who will it be that Samuel will know as king? This one? that one? the next one? No! But who is the tall young man striding along, with such a magnificent physique, so symmetrical in figure, the head so royally poised, the shoulders broad and well thrown back, so energetic, while easy and graceful in gait? What a contrast between him in his young manhood, so opulent in his physical resources, and this wrinkled seer whose strength must soon slip from him! And Samuel? He hears that soundless voice of the Lord, "Behold the man whom I spoke to thee of."

That must be Israel's desire. And yet this king-elect's highest ambition at the present time is to find his father's asses. His servant is with him. They are gray with dust and weary with travel. He would find some one who can set him on the track of those willful runaways.

"I will ask this old man," he says, "if he can tell me where I can find the seer, and he will tell me about my father's asses."

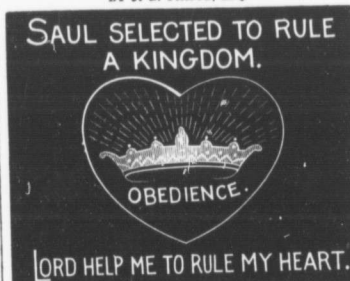
Hark! He has accosted Samuel. He asks where the seer's house may be. What? This old man the great seer? How stupid in the hunter of asses not to see something unusual about the old man! And what does the great seer want? That the ass-hunter should be his guest? And what else does Samuel say? He the Desire of Israel? For what? Why, he is a Benjamite, and Benjamin is a little tribe, and his father's family a little one, the least in Benjamin! Is Samuel crazy, or does he take this hunter of asses to be a fool? He shows by his acts what he may think. He invites this ass-hunter

to a great feast, and does not omit to call his servant too. He makes them "sit in the chiefest place." He has a special dish laid down at that end of the table.

Something else happened. Another day has come. The red flush of the dawn is in the sky. The great seer is sending his guests away. The servant of Saul he bids go forward, for Samuel has a message to deliver. The two halt, and there in the stillness, amid the dewy freshness of the new day, Saul bows his head to receive the anointing oil, and Israel's first king is solemnly set apart.

Blackboard.

BY J. B. PHIPPS, ESQ.



DIRECTIONS FOR COLORS. The outline of the heart, red; the crown, bright yellow; the word obedience, white; the upper sentence, light blue, and the lower one pink, or gray.

APPLICATION OF THE DESIGN. The superintendent in his review, having briefly brought out the main points of the lesson, turns to the blackboard, and calls attention to the design. The heart and crown represent my kingdom. God guides in all things, and calls each one of us to the work he would have us to do. He does not call on me to rule a kingdom, but he does want me to rule my heart in righteousness. Pray to God to guide your words, thoughts, and acts, that you may rule wisely and wear a crown of life.

Primary and Intermediate.

BY MARTHA VAN MARGER.

LESSON THOUGHT. *Chosen of God.*

Review. Call upon some child to tell about Samuel's boyhood. Let another tell of his later life as prophet and judge of Israel. Show how a good, true boy is almost sure to become a good, true man. Show a tender branch. If it is allowed to grow as God meant it to it will be straight; but if bent [illustrate] it will grow crooked. Children are little trees in God's great garden. Satan tries to bend them. God will keep them straight if they trust him. Did Samuel grow straight or crooked? Recall the demand of Israel for a king. See if children can tell why this was wrong.

God our Leader. Teach that God let the Israelites have a king, though he knew that their choice would bring them trouble. God will not force us to do right. He will show us the right, and try to lead us to choose it, but if we refuse his way he will let us bear the consequences of our unwise choice, though he will still be our Father. God lets us learn lessons by our mistakes, and even by our sins. Tell about Saul; describe him: a tall, fine-looking man, out with his servant to seek his

father's asses, which had strayed away. God was leading Saul to Samuel! He supposed he was looking for the asses, but God was leading him to a kingdom. Tell that Samuel did not know Saul, but God had told him that he would send the future king of Israel to him. Tell the story of their meeting, and impress the thought of God's guidance in the least things.

Getting ready for the kingdom. God chose Saul for the kingdom, and he made him ready for it. Show an acorn, or make picture of one on the board. Who made this? Yes, God. Tell that a tree lies folded up in the heart of an acorn. If you use the board develop the oak as you talk, showing how God gives the life, and then sends the nourishment for it, as sun, earth, dew, rain, etc. Apply to Saul. God had given him the possibility of being a good king. Now he sent his helps—the holy Spirit in his heart, Samuel, an earthly friend and teacher—circumstances all helping to fit him for his new duties. Apply again the lesson from the acorn to children. God has made us to be kings and priests in his heavenly kingdom. We have the life hidden away in us which may lead to great power and usefulness and goodness. God's Holy Spirit waits to come and live in us to teach and guide. There are helpers all along the way of life—parents, friends, teachers, pastors. What excuse can we make if we do not come to our kingdom?



Make a heart on the board. Print "God" inside it. Over it place a crown. Teach that all who let God rule in their heart will one day wear a crown in his kingdom. Tell once again the simple story, Christ, our King, "God manifest in the flesh," ready to receive and bless every

child who comes to him!

Berean Methods. The Teachers' Meeting.

Make the lesson story as vivid as possible. All the light that can be obtained on pastoral customs and village life should be liberally used. . . . Divide your teachers into committees. Let one or two make a sketch-map on black-board or paper. Let another turn biographer and give the personnel of the lesson. A third might tell the story, while all present ask questions, or add from their stock of knowledge such facts as will make this incident realistic to themselves and their scholars. . . . Correct the flagrant misunderstanding concealed under the phrase "providential interference," as if God permitted the world and its affairs to rush on according to "nature's laws" until things became too bad, when he stooped down from heaven, his dwelling-place, and "interfered." There is no Bible teaching concerning providence that does not assert or imply that God never slumbers, never forgets, never withdraws his hand from the general management of earthly affairs. He respects human free-will, but makes "all things work together for good to them that love God." Have a free talk on providence.

References. FREEMAN'S HAND-BOOK. Ver. 16: Anointing the king, 345. Ver. 25: Sleeping on the house-top, 201, 464. Ver. 26: Early rising, 21. . . . FOSTER'S CYCLOPEDIA. Prose, 2477, 2490, 2493, 2501, 2513, 2515, 2525, 3428-3442, 8963, 8967, 9041, 9053, 9069, 10104, 10105, 10749.

ANALYTICAL AND BIBLICAL OUTLINE. The Lord's King of Israel.

I. AN APPOINTED KING.

I will send thee a man. v. 16.

"A man. . . as a hiding-place." Isa. 32. 2.

II. A LEADER.

Captain over my people. v. 16.

"The captain of their salvation." Heb. 2. 10.

III. A DELIVERER.

May save my people. v. 16.

"He shall save his people." Matt. 1. 21.

IV. A REVEALED KING.

Behold the man. v. 17.

"Behold the Lamb of God." John 1. 29-33.

V. A DESIRED KING.

On whom is all the desire? v. 20.

"The desire of all nations." Hag. 2. 7.

VI. A LOWLY KING.

Am not I a Benjamite? v. 21.

"Thy King cometh. . . meek." Matt. 21. 5.

THOUGHTS FOR YOUNG PEOPLE.

Divine Providence.

1. *There is no such thing as chance.* Even without divine revelation it would be easy to disprove the preposterous theory of chance and accident. Every event occurring to-day had its causes, large or small yesterday, which in their turn had their causes, and this procession of causes might be traced up to the days of Adam, and on the first day of creation, if only we had sufficient knowledge of details. The force of every wave that ripples down the river, the tint of every leaf that beautifies the flower, the tone of our voices, the rapidity of our gestures, every thing, great and little, is dependent on other forces that have gone before.

2. *Neither is there any such thing as fate.* Without the revelation of the Bible we might be led at times to suppose that we were the playthings of irresistible forces, and that, as some sects of Mohammedans teach, a man is not responsible for his deeds, but is good or bad, successful or a failure, according to the decrees of fate. But God's word plainly declares that every man is responsible for his acts, words, and thoughts.

3. *God's providence asserts itself in all events.* When the Bible reveals personal responsibility, man's intuitions promptly respond to this revelation. Just as clearly does the Bible reveal the blessed truth that the impress of God's fingers is traceable in all human events. So trifling an apparent accident as the loss of Kish's asses is made the means of bringing the future king to the prophet. No event in your life can be separated from the providential guardianship and guidance of God. There is a very incorrect and much-abused statement in our common religious conversation, "Providential interference."

4. *Providence never interferes with free will.* Saul was providentially trained for the monarchy, and brought to the front at the right time. All circumstances harmonized with God's good plans, but Saul himself was weak, vacillating, and perfidious. God never forces a man to be good. God gives us golden opportunities, but our free will may squander the best of them.

HOME READINGS.

M. Saul chosen of the Lord. 1 Sam. 9. 15-20.

Tu. Saul chosen of the Lord. 1 Sam. 9. 21-27.

W. Character of Saul. 1 Sam. 9. 1-10.

Th. The king declared. 1 Sam. 10. 17-25.

F. Subjection to rulers. Rom. 13. 1-7.

S. Honor due to rulers. 1 Pet. 2. 11-20.

S. Messiah the King. Psa. 2.

GOLDEN TEXT.

By me kings reign and princes decree justice. Prov. 8. 15.

TIME.—1095 B. C.

PLACE.—Ramah (?) or some city in the land of Zaph.

DOCTRINAL SUGGESTION.—God's government.

LESSON HYMNS.

- No. 70, Dominion Hymnal.
Come, children, hail the Prince of Peace
Obey the Saviour's call.
- No. 69, Dominion Hymnal.
Come to the Saviour, make no delay;
Here in his word he has shown us the way.
- No. 67, Dominion Hymnal.
Only thee, my soul's Redeemer?
Whom have I in heaven beside?

Who'll be the next?
My Shepherd's mighty aid.
My faith looks up to thee.
All the way.
He leadeth me.
Never alone.
If, on a quiet sea.
Yield not to temptation.
Child of a King.
Sound the battle-cry.
March along together.

QUESTIONS FOR SENIOR STUDENTS.

- 1. Saul's Coming.**
What had been the result of the people's demand for a king? 1 Sam. 8, 22.
How did Samuel go about fulfilling the people's desire?
While he waited what simple incident happened? 1 Sam. 9, 1-10.
What method of divine providence is thus illustrated?
What does ver. 16 show concerning the so-called voluntary actions of men?
What is the scriptural doctrine concerning all God's ways with men? Acts 15, 18.
- 2. Saul's Visit.**
How soon did Samuel recognize in Saul God's chosen one?
For what purpose did Saul say he had come?
How did Samuel prove his assertion concerning himself that he was the seer?
How would this prepare Saul for the next communication he was to receive?
What seems to have been Saul's character as manifested in this first interview?
What means did Samuel take to make the chief citizens acquainted with Saul?
What impression would his personal appearance naturally produce? 1 Sam. 10, 23.
- 3. Saul's Departure.**
What means did Samuel take to still further impress Saul with the responsibility that was coming to him?
How did they separate? ver. 27.
Why was the servant bid to pass on?
What ceremony next took place? chap. 10, 1.
What new proof did Samuel give to Saul that his words were authoritative? chap. 10, 2-4.
What word spoken by Daniel was here first exemplified in Israel's history? Dan. 2, 21.

Practical Teachings.

Here is taught God's complete direction of the affairs of men.
Here is taught how trivial things often are God's means for shaping great results.
Here is shown an obedient servant of God willingly choosing another to supersede him in power because God bade him.
Here is taught life's oft-repeated lesson: we know not what a day may bring forth.

Hints for Home Study.

1. Read all of chaps. 9 and 10.
2. Can you think of any reason why the tribe of Benjamin should be chosen to furnish the first king?
3. Can you find any political necessity hinted at in ver. 16 that caused the desire for a king?
4. What customs of society of the day are alluded to in ver. 18, "Samuel in the gate;" ver. 19, "Go before me to the high place;" ver. 25, "The top of the house," and any other Orientalisms?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. Saul's Coming, vs. 15, 16.**
Who told Samuel of Saul's coming?
To what tribe did Saul belong?
To what office was Samuel to appoint him?
For what work had the Lord chosen him?
Why had he been thus chosen?
- 2. Saul's Visit, vs. 17-25.**
What message came to Samuel when he saw Saul?
What question did Saul ask?
What invitation did Samuel give in reply?
What did he say about some lost animals?
What about Saul and his father's house?
What was Saul's modest reply?
What honor was shown to Saul at the feast?
What command was given to a servant?
Whose "portion" was the shoulder of the sacrifice? Lev. 7, 32, 33.
Before whom was the meat set?
What did Samuel say to his guest?
- 3. Saul's Departure, vs. 26, 27.**
What interview occurred on a house-top?
What early summons did Saul receive?
Where did Samuel and Saul then go?
What was Saul told to do?
What says the Golden Text about the authority of kings?

Teachings of the Lesson.

From what in this lesson may we learn—

1. That government is ordained of God?
2. That civil rulers are his servants?
3. That we ought to honor those in authority?

Home Work for Young Bereans.

Learn what three signs of his call to be king Samuel gave to Saul.
Learn where and how the public selection of a king was made.
Learn what deliverance was effected by Saul which turned the hearts of the people to him.

QUESTIONS FOR YOUNGER SCHOLARS.

- Who was Saul? The son of Kish.
Of what tribe was he? The tribe of Benjamin.
How is he described? As a choice young man.
What was Saul sent out to do? To seek his father's asses.
Whom did the servant want him to see? The prophet Samuel.
Where did Samuel live? At Ramah.
What had God told Samuel? That Saul was coming.
What did Samuel understand? That Saul was chosen by God to be king.
What did Samuel show toward Saul? Great honor.
How should we treat the Lord's chosen ones? With love and respect.
To what did Samuel invite Saul? To a feast.
Where did he seat him? In the highest place.
What did he give him to eat? The choicest food.
What did he tell Saul? Of God's choice.
What honor does God show to us? He chooses us.
What will he make us? Kings and priests.
What have we to do? To choose God.
- Words with Little People.**
God chose Saul to be king of Israel.
God chooses me to be one of his saints.
Little children may be little saints, loving, minding, pleasing God in all things.

THE LESSON CATECHISM.

[For the entire school.]

1. What was the cause of Saul's coming to Samuel? The Lord sent him.
2. How did Samuel know that Saul was king? "The Lord said, Behold the man."
3. What did Samuel tell him of his future? Israel would seek him for king.
4. What did Samuel do to Saul before they parted? Anointed him, and kissed him.
5. What is the doctrine concerning kings which our golden Text teaches? "By me kings reign," etc.

CATECHISM QUESTIONS.

35. What more do we learn concerning God?
That He is holy and righteous, faithful and true, gracious and merciful.
36. What do you mean by the omnipresence of God?
That God is everywhere.

B. C. 1095.]

LESSON VI. SAMUEL'S FAREWELL ADDRESS.

[Aug. 11.]

Authorized Version.

1 Sam. 12. 1-15. [Commit to memory verses 14, 15.]
 1 And Sam'u-el said unto all Is'ra-el, Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you.

2 And now, behold, the king walketh before you; and I am old and gray-headed; and, behold, my sons are with you; and I have walked before you from my childhood unto this day.

3 Behold, here I am: witness against me before the LORD, and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? or whose ass have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith? and I will restore it you.

4 And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken aught of any man's hand.

5 And he said unto them, The LORD is witness against you, and his anointed is witness this day, that ye have not found aught in my hand. And they answered, He is witness.

6 And Sam'u-el said unto the people, It is the LORD that advanced Mo'ses and Aa'ron, and that brought your fathers up out of the land of Egypt.

7 Now therefore stand still, that I may reason with you before the LORD of all the righteous acts of the LORD, which he did to you and to your fathers.

8 When Ja'cob was come into E'gypt, and your fathers cried unto the LORD, then the LORD sent Mo'ses and Aa'ron, which brought forth your fathers out of E'gypt, and made them dwell in this place.

9 And when they forgot the LORD their God, he sold them into the hand of Sis'e-ra, captain of the host of Ha'zor, and into the hand of the Phi-lis-tines, and into the hand of the king of Mo'ab, and they fought against them.

10 And they cried unto the LORD, and said, We have sinned, because we have forsaken the LORD, and have served Ba'al-im and Ash'ta-roth: but now deliver us out of the hand of our enemies, and we will serve thee.

11 And the LORD sent Je-rub'ba-al, and Be'dan, and Jeph'thah, and Sam'u-el, and delivered you out of the hand of your enemies on every side, and ye dwelt safe.

12 And when ye saw that Na'hash the king of the children of Am'mon came against you, ye said unto me, Nay; but a king shall reign over us: when the LORD your God was your king.

13 Now therefore behold the king whom ye have chosen, and whom ye have desired! and, behold, the LORD hath set a king over you.

14 If ye will fear the LORD, and serve him, and obey his voice, and not rebel against the commandment of the LORD; then shall both ye and also the king that reigneth over you continue following the LORD your God:

15 But if ye will not obey the voice of the LORD, but rebel against the commandment of the LORD; then shall the hand of the LORD be against you, as it was against your fathers.

Introductory. The two chapters intervening between the last lesson and the present inform us of the events which befell Saul on his return; of his prophesying and the sensation which it produced and the proverb it occasioned; of the great assembly called by Samuel at Mizpeh, and the public election of Saul as king; of the first battle and victory of the new king, and the consequent popularity and honor which he received. In that hour of national triumph Samuel assembled the people at Gilgal, the ancient sacred camping ground of Israel, where, after the long exile in the wilderness, the reproach of Egypt was rolled away. Comp. Josh. 5. 2-9. There, it seemed eminently proper to recognize their new leader. At the assembly called at Mizpeh Saul had only been designated as chosen of the Lord to be king, and there were some who

Revised Version.

1 And Sam'u-el said unto all Is'ra-el. Behold, I have hearkened unto your voice in all that ye said unto

2 m., and have made a king over you. And now, behold, the king walketh before you: and I am old and gray-headed; and, behold, my sons are with you;

and I have walked before you from my youth unto

3 this day. Here I am: witness against me before the LORD, and before his anointed: whose ox have I

taken? or whose ass have I taken? or whom have I

defrauded? whom have I oppressed? or of whose hand have I taken a ransom to blind my eyes there-

4 with? and I will restore it you. And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken aught of any man's hand,

5 and he said unto them, The LORD is witness against you, and his anointed is witness this day, that ye have not found aught in my hand. And they said,

6 He is witness. And Sam'u-el said unto the people, It is the LORD that appointed Mo'ses and Aa'ron, and that brought your fathers up out of the land of

7 E'gypt. Now therefore stand still, that I may plead with you before the LORD concerning all the right-

eous acts of the LORD, which he did to you and to

8 your fathers. When Ja'cob was come into E'gypt, and your fathers cried unto the LORD, then the LORD

sent Mo'ses and Aa'ron, who brought forth your fathers out of E'gypt, and made them to dwell in

9 this place. But they forgot the LORD their God, and he sold them into the hand of Sis'e-ra, captain of

the host of Ha'zor, and into the hand of the Phi-lis-

10 times, and into the hand of the king of Mo'ab, and they fought against them. And they cried unto the

LORD, and said, We have sinned, because we have forsaken the LORD, and have served the Ba'al-im

and the Ash'ta-roth: but now deliver us out of the hand

11 of our enemies, and we will serve thee. And the LORD sent Je-rub'ba-al, and Be'dan, and Jeph'thah,

and Sam'u-el, and delivered you out of the hand of your enemies on every side, and ye dwelled in safety.

12 And when ye saw that Na'hash the king of the children of Am'mon came against you, ye said unto

me, Nay, but a king shall reign over us: when the LORD your God was your king. Now therefore be-

hold the king whom ye have chosen, and whom ye have asked for: and, behold, the LORD hath set a

14 king over you. If ye will fear the LORD, and serve him, and hearken unto his voice, and not rebel

against the commandment of the LORD, and both ye and also the king that reigneth over you be followers

15 of the LORD your God, well: but if ye will not hearken unto the voice of the LORD, but rebel against the commandment of the LORD, then shall the hand of the LORD be against you, as it was against your fathers.

EXPOSITORY NOTES.

did not look upon him with favor; but after the victory over the Ammonites, all envious tongues were silenced, and he was formally recognized as king. When the hearts of all the people were thus won for the new king, and the great gathering at Gilgal celebrated his elevation to the throne, it seemed a most appropriate occasion for the prophet Samuel to make his farewell address.

Verse 1. All Israel. These words are to be understood of the representatives of the nation assembled at Gilgal. The elders who had first made the demand for a king (comp. chap. 8. 4) and the captains of the army would have represented all the people. **I have hearkened.** Here he refers to the demand made by these same elders in chap. 8. 5. Compare verses 7. 9, 22 of the same chapter. **Have made a king over you.** Sam-

uel had first privately anointed Saul (chap. 10, 1), then had him publicly chosen at Mizpeh (10, 17-24), and at last triumphantly set apart amid the rejoicing of the people at Gilgal (11, 14, 15). So he might well speak as if he had himself made Saul king.

2. Behold the king walketh before you. In all the pride and glory of a victorious general. **I am old and gray-headed.** Pathetic contrast with the young king. The old prophet, who had seen his youth of honor and power in Israel, and his middle life of still more commanding influence, is old and gray-headed now, and soon to pass off the stage of action. **My sons are with you.** They had been condemned by the elders as not walking in the ways of their father (chap. 8, 5), and therefore unfit to be rulers. Samuel now suggests that they are "with them;" that is, in their hands, and at their disposal, to be treated as they and the king might deem proper. **My childhood.** This allusion adds a notable touch of pathos to the prophet's words.

3. Here am I. Language of bold, conscious innocence. **Witness.** Or, "answer with me." **Before the Lord and before his anointed.** Observe this association of Jehovah and the king, and compare the language of Psa. 2, 2. The king is thus conceived as God's chosen and anointed one, and therefore a kind of sacred person. **Or...ass.** These are named, as in the decalogue (Exod. 20, 17), as representing the most valuable property of a pastoral and agricultural people. **Comp. Num. 16, 15. Defrauded...oppressed.** In all his private life and in his public and official work he pleads innocence of wrong. **Bribe.** The word means "cover," and well represents the idea of a bribe as a gift paid to the judge to cover the guilt of the offender and save him from deserved punishment. **Comp. Exod. 23, 8; Deut. 16, 19. To blind mine eyes therewith.** Here the thought of covering the eyes of a judge is still further presented. Compare the act and language of Jacob when preparing to meet Esau. **Gen. 32, 20.** The purpose of a bribe is to cover the eyes of the executioner of law that he will not see and punish the crime. The Septuagint here reads the Hebrew text with a small variation of letters so as to translate: "From whose hand have I received an expiation and a pair of shoes?" Answer against me and I will restore to you." **Comp. Amos. 2, 6; 8, 6.**

4. Thou hast not. This answer of the people was a conspicuous vindication of Samuel from all the forms of evil which he had suggested.

5. He is witness. They not only answered, as in the previous verse, that Samuel was personally and as a judge without blame, but here they confirm that testimony by a solemn oath before God and the king.

6. And Samuel said. Verses 1-5 contain Samuel's vindication of himself against all charges of unjust or partizan administration; the next eight verses are a short review of the history of Israel from the time of the exodus until they had chosen their king. **Advanced Moses.** Literally, "made Moses and Aaron." Jehovah appointed them to their office and work, and guided and upheld them during the wonderful march of Israel out of the land of Egypt. That exodus was a most memorable period of the national history, and was frequently appealed to by the prophets as the great witness of Jehovah's love for Israel.

7. Stand still. Or, "Take your stand;" that is, in the attitude of persons brought into a court of justice. **That I may reason with you.** The word thus translated here also further suggests the formal pleadings in a court. Samuel pleads Jehovah's cause before them by appealing to all the righteous acts which Jehovah had wrought among them and their fathers.

8. When Jacob was come into Egypt and your fathers cried. Observe the short and comprehensive way in which the memorable history is glanced at. Samuel did not stop to narrate the details of such a familiar story. **Sent Moses and Aaron.** As fully narrated in Exod. 4.

9. They forgot the Lord. This they did repeatedly and often. The history of the Israelites is most extraordinary, if studied in the light of its numerous rebellions against God. **Sold them into the hand of Siera.** See Judg. 4, 2, where it is stated that Siera was captain of the host of Jabin, a Canaanite chief who reigned in Hazor, in northern Palestine. **Hand of the Philistines.** The reference is doubtless to that long oppression of forty years mentioned in Judg. 13, 1 from which they had been set free at the prayers of Samuel, as recorded in chap. 7, 7-14. **Hand of the king of Moab.** Namely, Eglon, as recorded in Judg. 3, 12-14. **They fought against them.** The enemies of Israel fought victoriously against them, for God gave them over to bitter punishment for their sins.

10. They cried. Comp. these words as employed in Judg. 3, 9, 15; 4, 3; 6, 7; 10, 10, especially the last passage, from which this verse seems to have been copied. **Sinned...forsaken...served.** These three verbs are comprehensive, the two last specifying more directly what is confessed in the first. In forsaking Jehovah they inevitably went after some other deity. **On Baalim and Ashtaroth** see the notes on 1 Sam. 7, 3, 4 in the third lesson of this quarter. **We will serve thee.** Such promises were repeatedly made and as often forgotten or violated.

11. Sent Jerubbaal. Who is also known as Gideon, and whose victory over the Midianites is recorded in Judg. 7. **Bedan.** This is probably a corrupt reading for "Barak," which appears in the Septuagint, Syriac, and Arabic versions. Barak's history is celebrated in Judg. 4, and 5. **Jephthah.** Whose history is given in Judg. 11. **Samuel.** Inasmuch as the most signal defeat of the Philistines was brought about through the agency of Samuel (see chap. 7, 13) it need not seem strange that this prophet should have thus named himself among the great deliverers of Israel. Some interpreters, however, are of opinion that "Samuel" should be read here instead of "Samuel." **Ye dwelled safe.** After such signal deliverances the people were wont to settle down into a sense of security, and this in turn seemed ever to prepare the way for careless neglect of the ways of the Lord.

12. When ye saw that Nahash. According to chap. 11, 1-7 it would appear that Israel's demand for a king and the choice of Saul had taken place before the invasion of the Ammonites under King Nahash. This may have been true, and yet such a threatened invasion may also have prompted the elders to ask for a king. **The Lord your God was your king.** Thus the prophet aims to impress on them a sense of ingratitude for Jehovah's great mercies, and make them see that such an appeal for a king as they had made was virtually a rejection of Jehovah as king of Israel.

13. Behold...behold. Observe how vividly the matter is portrayed before them. These two exclamations direct attention to the two sources from which their king derived his authority. On the one hand he says, **Ye see whom ye have chosen, whom ye have desired,** or "asked for;" on the other, **know that he is also Jehovah's gift, the Lord hath set a king over you.** Though their almost riotous demand for a king had been like a casting off of Jehovah, yet, in his condescending goodness, he had given them a king such as they had asked for.

14. 15. If ye will fear... if ye will not obey. In these two verses we have in substance the burden of all prophecy, and, indeed, of the laws well. The weal or woe of God's people depends upon their fidelity to his commandments.

In the study of this lesson note—

1 How much of God's revelation to man centers in the great persons of sacred history, as Samuel, Saul, Moses, Aaron, Jerubbaal, Jephthah.

2 The incalculable value of a clean record, especially when the man is entrusted with a public office.

2. All the law and the prophets pend upon a loving loyalty to God and man. Comp. Matt. 22. 40.

English Teacher's Notes.

I knew a lady once who was so particular about a piece of work that she was never satisfied with any thing she did. Before the thing was half finished she would be sure to discover some flaw in it, and cast it aside. Many people are just as exacting with the work of others; for one little failure they will reject it. I knew a lady very hard to please; said a girl to me once about her, "When I take her a French exercise she rubs it out if the writing is not copper-plate." A little boy was taken for a pleasant walk. "How did you enjoy yourself?" was asked him on his return; but his youthful requirements had not been fully met, and he replied in a deprecating tone, "Pretty well." Man who fails so constantly is yet naturally impatient of failure.

With God it is just the contrary. When "through one man sin entered into the world" which he had made "very good," and his perfect work was marred, did he give it up? No; he then began to unroll his wondrous plan of mercy for the restoration of lost sinners—his wondrous provision for failure.

And so it was, over and over again in the history of Israel. One of these epochs, when an utter failure on the part of the chosen people was met by the wonderful forbearance and mercy of God, we have been considering in the last two lessons, and it is brought once more before us to-day in the farewell address of Samuel.

Israel had failed, and without any just reason. They had broken away from the direct government of God. And why? This matter Samuel tests in his address. There is a negative and a positive side to the answer. For the negative side he refers to himself and his own rule over the people as the divinely appointed judge. Had he misused his authority? Had he taken advantage of his position for any interest of his own? Was there any accusation they could bring against him? There was none. But turning to the positive side he leaves himself out of sight altogether. He had been used of God in a marvelous way to deliver them from the Philistine yoke and restore them to prosperity. But though his own name comes in among a list of others sent by God, it is of the Lord's doings only that he speaks. He reasons of the "righteous acts of the Lord" (ver. 7), referring to the redemption from Egypt, and their deliverance from the many enemies round about their land, under whose rule, on account of their sins, they had fallen for a time. The record is all of Israel's sin and the merciful deliverances of Jehovah. Therefore their rejection of him as their king was the most flagrant and base ingratitude.

The false step they had taken could not now be undone. They had a king to judge them "like the nations," and one of their most glorious peculiarities was gone. But did he who had led them so far give them up now on account of this most tremendous fail-

ure? No; for this wayward people there was still a promise—for the marred work still a future, ver. 14. Together with the distinct warnings to that individual generation came later the most emphatic assurance that "the Lord will not forsake his people for his great name's sake," ver. 22.

Here is encouragement for the erring and falling now. The false step once taken, the wayward choice once made cannot always be recalled. And man will not always forgive these things. But God comes down to the erring one just where he is and offers, not simply a future forgiveness, but a pardon now—without delay—in the name of the crucified One. The lost position may not be altogether recoverable, but the mercy of God and the promise of God are, as our Golden Text reminds us, for all who will accept it, and serve him in "truth" who has done such great things for them.

Cambridge Notes.

King Saul had justified the divine election by an inspired exploit, the splendid relief of Jabesh, gratefully remembered in darker days to come. Chap. 31. end. Samuel seized the moment of the people's enthusiasm, and called them to Gilgal, near Jericho, whose ancient associations (Josh. 5. 2, 10) and remoteness from the Philistines made it almost the capital of the land. See notes Josh. 4. 19, Oct. 21, 1888, and chap. 7. 16, July 21. There he solemnly anointed Saul king (chap. 11. 15; LXX and Josephus; comp. the triple anointing of David), and delivered a prophetic retrospect bringing out the past mercies of Jehovah, and the people's rebellious ingratitude, a strain familiar with prophets of every period in the Jewish Church, as Moses (Gen. 32), the psalmist of the exile (Psa. 106), and Stephen. Acts 7. He would justify the pure theocracy to the new age that sought an earthlier ideal.

VER. 1. Comp. chap. 8. 7. VER. 2. *I am old.* The sense is not very clear, and we should perhaps make a slight change, reading, "I am old and my sons are judges with you;" an illustration of the length of the public life which he is vindicating. If we keep the text, the mention of his sons must still serve the same purpose, which appears also in the last clause. Kirkpatrick's suggestion, that Samuel delicately alludes to the two reasons alleged in chap. 8. 5 for asking a king, hardly suits the context. *Walked before.* Note the repetition. The king was entering on that life of pitiless publicity which had been Samuel's ever since the vision at Shiloh. Would he stand the ordeal? VER. 3. This fearless challenge reminds us of one more wonderful still, addressed to foes, and covering the whole range of public and private life (John 8. 46); we have already noticed one other point of contact between the prophet and the Christ. Chap. 2. 26; Luke 2. 52. Samuel is perhaps the most perfect example of consecrated humanity offered by the Scriptures of the old covenant, and the "white flower of his blameless life" prepared men for the sight of yet more perfect blossoms from the garden of God. *Before.* Jehovah and the newly anointed king, his representative on earth, should judge and the people become accusers. In ver. 7 the trial metaphor is kept up, but now Samuel is the accuser, and the accused stand there, the thoughtless, ungrateful mob who had denied their king. *Ox... ass.* As in Exod. 20. 17 the natural type of property in general among a pastoral people. *Ransom.* The word is not that of chap. 8. 3, and Samuel does not seem to be suggesting any contrast between himself and his sons. It denotes the fines paid to atone for injuries done. The history of the word is indeed that of the development of the con-

ception of atonement. Gross offenders against the law would often try to induce Samuel to permit a ransom where no such alternative was provided. The clause which follows in the text of the Hebrew and Rev. Ver. is much like Exod. 23, 8; Deut. 16, 19, from which it seems to have been taken. The LXX., supported by the translator of Ecclesiasticks (46, 19), has clearly the right reading. See margin. "A pair of sandals" was a proverbial phrase for the smallest trifle. See Amos 2, 6; 8, 6. VER. 4. *Oppressed*. The expressive word of the LXX. recurs in Acts 10, 38 and James 2, 6. VER. 6. *It is*. That is, "Jehovah is witness, who," etc. *Appointed*. Literally, "made," as in the quotation Heb. 3, 2. VER. 7. *Righteous acts*. Jehovah's faithfulness to his covenant, both in its blessings and its punishments for the people's transgressions against it. Comp. Judg. 5, 11. VER. 8. The two first clauses are compendious, and the addition of the LXX., "and the Egyptians oppressed them, then your fathers . . ." is not really needed. VER. 9. *Sold*. Spurning their sonship, they are treated like slaves. The phrase, correlative of "redeem," is common in Judges (2, 14, etc.). The three typical oppressors stand for the whole series. *Sisera*. Judg. 4, 5. Hazor was west of Lake Merom. *Philistines*. Judg. 3, 31; 10, 7; 13, 1. *Moabites*. Judg. 3, 12, *sq.* VER. 10. *Cried*. God had answered their cry in a strange land, and given them a land of their own, but even there sin destroyed freedom. The verse is so much like Judg. 10, 10 that we must assume a common source. *The Baalim*, etc. See notes, chap. 7, 3, 4. VER. 11. The four typical judges are selected from different times, as representing the manifold nature of Jehovah's deliverances. *Jerubbaal*. For this name of Gideon, see note on Judg. 7, 1, Dec. 9, 1888. It was connected with the sarcastic suggestion of the past (Judg. 6, 31, *sq.*) that Baal being a god could look after his own honor. *Bedan*. Many theories attempt to explain this unknown name, the most probable being that we should follow the LXX. and read *Barak*, by a minute change in the letters. *Jephthah*. Judg. 11. Conqueror of the Ammonites over whom Saul had just triumphed. *Samuel*. There is some ancient authority for reading *Samson*, and the change is exceedingly plausible. We should thus get the four heroes who fill most of the Book of Judges and are selected as the types in Heb. 11, 32. Some find Samson in "Bedan" translating "the Danite," but the omission of Barak would be equally strange. There is, of course, no difficulty in Samuel's mention of himself; he is looking back on his judgeship as past, and he would naturally wish to show that the deliverances had lasted to their own time. VER. 12. This apparently refers to earlier attacks from Nahash. His invasion of Gilead did not closely affect the mass of the people living west of Jordan, and the desire for a military leader would be emphasized by the inroads of this fierce tribe. The Ammonites were closely allied with the Moabites and may have spoken like them a language very close to Hebrew. They differed from one another in that the Moabites were a settled, the Ammonites a nomadic, race. For their relations with Israel see especially Deut. 2, 9, 19, and 23, 3, *sq.* *Nay*. Samuel's expostulations are thus hinted at through the answer they received. *When Jehovah*. Comp. Judg. 8, 23. Samuel is striving to impress on the people, now the dangerous step is taken, that Jehovah must still be absolute monarch. His representative must not usurp those divine rights. VER. 13. *And whom ye have asked for*. The clause, omitted by the LXX., is perhaps not genuine. The same play on Saul's name ("asked") occurs in vers. 17 and 19. VER. 14 [*and*], not in the Hebrew. Comp. Exod. 32, 32; Luke 13, 9. The result is left to the imagination with

an expressive gesture. VER. 15. *As it was*. The margin (LXX.) is preferable, giving a better parallel to the preceding verse; comp. also ver. 25. To enforce the prophet's words God sent a heavy thunder-shower, a thing unknown in Syria during the harvest months of May and June. Comp. Prov. 20, 1.

The Lesson Council.

Question 2. *What were the elements of greatness in Samuel?*

Samuel was great in his faith. This his name indicates; and it is this that gives him place among Paul's worthies in the eleventh chapter of Hebrews. It was this that led him to consider obedience to God as better than all burnt-offerings. He was great in his courage; a courage that faced kings and conquered himself. Faith in God and courage to do the will of God are the keys to Samuel's greatness; yea, the keys to all greatness.—*Rev. William Fawcett, D. D.*

His consecration before his birth and his training for the prophetic office were two causes of his greatness. His loyalty to God and his love of his people were two elements in his greatness. His loyalty to God led to his courage, to his utterance of the truth before kings, and to his belief in the divine guidance. His love of the people led to his sympathy for them and to his unselfish service to them.—*Rev. J. W. Bashford, Ph. D.*

The elements of greatness in Samuel differed in no way from the elements of greatness as manifest in the lives of other successful men. He had implicit faith in the cause he represented, and was entirely consecrated to his work. He was thoroughly honest and unselfish, taking only what was his right, making no effort to keep himself in power when the people desired a king. He was impartial in all his judgments. Read his personal vindication before the assembled Israelites at the close of his public life and you will discover the source of his greatness. 1 Sam. 12, 1-4.—*Rev. William Edwin.*

1. *Unselfishness*. He loved the nation more than he loved himself. With rare devotion he resigned his position as judge and made way for Saul the king. 2. *Consistency*. Without pride, but with honest satisfaction, he could point to a long, blameless, and consistent life. No bribe had polluted his hand, no suggestion had influenced his heart. 3. *Fearlessness*. His charge to the people reveals this. He declares the whole counsel of God. Though an old man and retiring in a measure from public life, yet his message contains no uncertain sound. 4. *Gratitude*. He remembers what God has done. He speaks not of himself, or of the service he had rendered to the nation, but desires God to have all the glory.—*Rev. J. Wesley Johnson.*

Lesson Word-Pictures.

A great gathering of Israel at Gilgal, family after family, tribe after tribe, a host rallied to see the new ruler inducted into office and the old one go out of it, ready to say in a breath, "Hail, Saul!" and "Farewell, Samuel!"

And look at the man of great frame and large presence, a crown on his head, the new king, the magnificent Saul, his future all afash with promise! And over against him is an old man, wrinkled, with frosted hair, his life nigh to the setting of the sun, but how grand are the achievements of his past! He is lifting his voice and trying to send it over the great assembly. You see him pointing at Saul, whom he has made king. Then he calls attention to himself, so old, so aged in aspect. He is reminding them of their possessions. They can see

to hear their lowing cattle. They can see their patient asses, but who ever missed any of these because Samuel had defrauded the owner? He speaks of their hands and his eyes, but from the former what bribe has he taken to fold over the latter?

Hark! what a cry the people raise, declaring him innocent of all wrongful dealing with them! What a testimony to the integrity of a long life! What a crown for old age! Is Saul, the magnificent, or Samuel, the aged, Israel's king? But Samuel is speaking again; God is witness of all his integrity, and Saul is witness. And now harken again! There is a cry of the people, a shout, a roar: "He is witness." The noise subsides. There is stillness. Samuel addresses the people again.

He goes far back in the history of the nation. The people see Moses and Aaron leading the people like a flock out of Egypt. Crossing the wilderness the nation marches into Canaan. But what a bowing down there is to the idols of Canaan, and what an enslaving of the nation by the hated Canaanites! Hark! Hear Sisera's rattling chariots! Listen to Moab's frenzied battle-cry! And then what a marching out of those heroes, Jerubbaal, Jephthah, and Samuel! What a delivering of the nations! At last the people clamor for a king; God forgotten and a king desired!

"And look at that king," Samuel is saying. There he stands—Saul the stalwart, the strong, the magnificent! What a picture, the people turning and gazing at their king, and Samuel pointing at him! Will the King of kings be duly seen, duly honored, duly served? What a moment of profoundest interest as Samuel leads the thoughts of all up into the presence of Israel's slighted king, the great Jehovah!

Primary and Intermediate.

ILLUSTRATION. If possible, procure pictures of two old men; one of whom has led a pure and noble life, and the other showing plainly the marks of sin. The more marked the contrast, the better. Put the pictures in plain sight of the class.

LESSON THOUGHT. *The Power of Good.*

Inauguration of Saul. Learn if children know what Inauguration Day is in our country. Tell that just at first some of the Israelites did not want Saul to be their king. But very soon the heathen Ammonites came to fight against them, and Saul led the Israelites to a great victory. God was with Saul, and the people saw it. They were ready then to take him for their king. Now they came to Gilgal and held a feast, and offered sacrifices to God. Then Saul was acknowledged to be king over all Israel.

Then tell how Samuel made a speech to the people, in which he told them that now they had a king to rule them, and he would no longer be their judge as he had been. So Samuel laid down his office, as Saul took up his.

A Pure Life. Tell that Samuel was now an old, gray-headed man. He had been among this people from childhood. They had seen his life. Nothing was hidden. He could stand and ask if they knew any wrong thing he had done, and they had to say "not one." Ask children: which of the old men before them they think Samuel most resembled? Why would he have a pure face? Show that goodness leaves its mark upon the face as certainly as sin does. Samuel had begun to obey God when he was a little boy. He had gone on in the path of obedience all his life. God was pleased with him, and he was honored and loved by those who

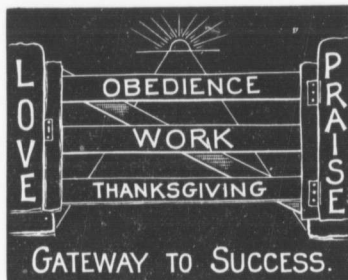
knew him. This was because he was a servant of God. Point to the other picture. Whose servant was this? Satan's servants always bear his marks. Beware of taking him for a master.

Two ways—which! Samuel told the people of two ways, and what the end of each would be. Make path leading downward, in which print "Self-will." When Israel had taken this way, they had been in trouble, and had been given up to cruel enemies. Make another path leading upward, in which print, "Obedience." When Israel had been willing to walk in this way they had prospered. Samuel told them that if they wanted to be happy and prosperous under the new king, they must obey God and serve him, for if they did not, they would surely go in the downward road.



Light-bearers. Samuel could hold forth a light to others, because he had always followed the light himself. Any child who is always ready to obey, as Samuel was, may grow to be a helper and adviser of others as he was. Samuel pointed out the right way to the Israelites; Jesus shows it to us. "Follow me," he says. Who will begin to-day?

Blackboard.



HOW TO COLOR THE DESIGN. Small boxes of colored chalk may be bought of any stationer for a few cents. The gate may be drawn with brown chalk or light gray, and the words on it with white or yellow. Letters may be made prominent with red, bordered or shaded with yellow, or of blue, shaded with white.

Samuel's farewell address sets forth the conditions that made his life one of truth, honesty, and success. The blackboard represents the entrance to such a pathway by a gate, and calls it the gate-way of success. Have the school read the several parts of the gate, and explain that Samuel's words are as true to-day as in the time when he lived his just and honorable life. True prosperity comes from obedience toward God, work for the Master, and with praise and thanksgiving in the heart for his mercy toward us.

ILLUSTRATION. My note would not be good in bank for a large sum of money, but if it was indorsed by a millionaire it would at once be accepted. My life, by my own acts, would be a failure, but God's promise added to it will make it a success. If I serve him I will prosper, because I have

GOD'S PROMISE TO PAY.

Berean Methods. The Teachers' Meeting.

Trace the history of Samuel up to the present incident. . . Samuel's characteristics and environments: 1.) A mouth-piece for God from his youth. 2.) A statesman of prolonged experience. 3.) The acknowledged head of the army. 4.) Not a priest, but the truest representative of the worship of the day. 5.) A political chieftain practically untrammelled by law, but beyond personal reproach. 6.) His weakness—confidence in untrustworthy sons. . . The characteristics and environments of the Israelites: 1.) Closely attached by racial relations, but entirely without the centralization which can only come from strong government. 2.) Barbarian in their type of civilization. 3.) Low in their standard of morality. Characteristically fitful and ungrateful. 4.) Weak and mean in most of their actions as a nation; but capable of great strength and noble generosity in emergencies. . . The moral results of their choice of a king. This nation now turns away from God's law and prefers the king whom they have chosen, and as a consequence comes immediate degradation. . . God is always merciful. The fourteenth verse shows that even in spite of their wicked choice this nation had another opportunity given them. Even yet if they will "fear the Lord, and serve him, and obey his voice, and not rebel," the monarchy will be blessed by him.

References. FREEMAN. Vers. 3, 5: The Lord's anointed, 346. Ver. 10: Baalim and Ashtaroth, 222, 304. . . . FOSTER'S CYCLOPEDIA. Prose, 3725, 3727, 3728, 4863, 4864, 5288, 5291, 5818, 8991, 9638, 7008, 11670, 11671, 10342, 10326. Ver. 3: 3240-3242, 5018-5022, 6937.

ANALYTICAL AND BIBLICAL OUTLINE. Samuel's Farewell Address.

I. THE JUDGE.

1. *I am old and gray-headed.* v. 2.
"Hoary head . . . crown of glory." Prov. 16. 31.
2. *Whose ear have I taken?* v. 3.
"Judge righteously." Deut. 1. 16.
3. *Have I received any bribe?* v. 3.
"A gift doth blind the eyes." Deut. 16. 19.

II. THE LORD.

1. *Brought your fathers up.* v. 6.
"I am the Lord thy God." Exod. 20. 2.
2. *The righteous acts.* v. 7.
"Judge betwixt me . . . vineyard." Isa. 5. 3.
3. *When they forgot . . . he sold them.* v. 8.
"Deny him, he also will deny us." 2 Tim. 2. 12.
4. *Delivered you out of . . . enemies.* v. 11.
"Great is his mercy." Psa. 103. 11.

III. THE KING.

1. *Ye said . . . a king.* v. 12.
"Gave them their own desire." Psa. 78. 29.
2. *Behold the king.* v. 13.
"I gave thee a king." Hos. 13. 11.
3. *The Lord hath set.* v. 13.
"The Lord hath anointed thee." 1 Sam. 10. 1.

IV. THE PEOPLE.

1. *Fear the Lord.* v. 14.
"In sincerity and in truth." Josh. 24. 14.
2. *Obey his voice.* v. 14.
"Observe to do." Josh. 1. 7.
3. *Continue following.* v. 14.
"Shalt have good success." Josh. 1. 8.

THOUGHTS FOR YOUNG PEOPLE.

Reputation, Fame, and Character.

1. *Reputation is fickle* Every historic hero, as well as many a base imitator of heroism, has been deeply

pained and embarrassed by the fiftfulness of the favor of his fellow-men. All men now speak well of George Washington. Only students of history know how brutally he was arraigned by his countrymen for "Ambition," "Monarchical tendencies," and many other fancied faults. Lincoln, Grant, Bismarck, Gladstone—indeed every public man of recent years—has passed through alternate waves of public favor and contempt. John Wesley was as severely criticised by some of "the people called Methodists" as by any of the avowed antagonists of his teachings. The Israelites' estimate of Samuel was evidently very changeable. They were often tired of his control, and the good old man was just now sorely stung by the ingratitude of the people for whom he had done so much.

2. *Fame is uncertain.* Ordinarily a good or great man may expect that his reputation will be justly gauged soon after his death. But not always. Cromwell's goodness and Louis XIV.'s greatness are still in dispute, and if a list were made of the conspicuous men of history whose proper niche is still undetermined, the list would be very long. Besides, some of the most beneficent workers of all time are unknown. The great men who made the first hammer, the first hinge, the first pin, the first pen are now forgotten. Permanent fame is as uncertain as temporary reputation is hazardous.

3. *Only character is eternal.* What a man is determines his character. What other men say he is or determines his reputation. Had the petulant Israelites denied all Samuel's honest claims of lofty and beneficent life, had they held him up to public contempt and ignominy, their injustice would not have changed his character a whit, nor lessened his parental delight in "a conscience void of offense toward all men."

4. *It is quite possible for any man in public life to retain purity of character.* This is a doctrine which needs just now to be preached earnestly in America, to our younger citizens especially. Samuel's life is full of suggestiveness. In spite of the wide differences between Oriental and Occidental manners, no ancient commonwealth so greatly resembled that of the United States as did Israel under the judges. There were the same rapid changes of political feeling; the same tendency to hero worship; the same wild changes of moral turpitude, and the same general political corruption. That a man should pass through all the experiences of Samuel's life and retain a character so unsullied as to be able to make the address recorded in this lesson is one of the most precious lessons of history. What was possible to Samuel is possible to every president, congressman, governor, mayor, and private citizen of the present day.

HOME READINGS.

- M. Samuel's farewell address. 1 Sam. 12. 1-5.
Th. Samuel's farewell address. 1 Sam. 12. 6-15.
W. Conclusion of the address. 1 Sam. 12. 16-25.
Th. Paul's farewell at Miletus. Acts 20. 17-27.
F. Paul's farewell at Miletus. Acts 20. 28-35.
S. Joshua's charge. Josh. 24. 22-28.
S. Charge to Timothy. 2 Tim. 4. 1-8.

GOLDEN TEXT.

Only fear the Lord, and serve him in truth with all your heart; for consider how great things he hath done for you. 1 Sam. 12. 24.

TIME.—1095 B. C.

PLACE.—Gilgal.

DOCTRINAL SUGGESTION.—The value of character.

LESSON HYMNS.

No. 84, Dominion Hymnal.

Come, let us, who in Christ believe,
Our common Saviour praise.

No. 73, Dominion Hymnal.

All my doubts I give to Jesus,
I've his gracious promise heard.

No. 76, Dominion Hymnal.

Take my life and let it be
Consecrated, Lord, to thee.

Jesus is calling,
God calling yet.
Now is the accepted time.
There is a Friend.
Pass me not.
Rock of Ages,
Even me.
Jesus, my Lord.
Lord Jesus, I long.
Am I a soldier?
Take up the cross.
Up for Jesus stand.
Blow the trumpet.

QUESTIONS FOR SENIOR STUDENTS.

1. The Just Judge.

At what place was the final full acceptance of Saul as king made? chap. 11, 14.

After the renewal of the kingdom what occurred?

Was the work of Samuel done?

What last official act did he perform?

To what could he point in his official life?

What was his spirit in this last duty?

What was the testimony of the people as to his character?

How did Samuel show his complete acceptance of the new order of things? vers. 2 and 5.

What had been the one principle of his entire administration?

2. The Righteous Lord.

What was the character of his last public utterance?

Why did he rehearse these portions of their history?

What reason had they had in the past for trusting now?

What had God shown himself in all his dealings with them?

What ought to have been the effect in their lives?

What from the past had been the only cause of weakness?

What warning ends these farewell words of the prophet?

How had these same warnings been heretofore spoken? Lev. 26, 14-29; Deut. 28, 15-68.

Practical Teachings.

Integrity is the best achievement of a life.
From childhood to old age. Childhood is the place to start in the pathway of virtue.

See this man appeal to a nation. Hear the nation answer. It was better to be right with life-work done than to be an unfriended king.

The world knows righteousness when it sees it. It may not practice, but it knows.

What does it say of you?

We wonder at these men's distrust, but is it more than ours?

They had their Nahash and forgot God.

We have what? Surely something, for we all forgot God.

Hints for Home Study.

1. Review the acts of Samuel's career carefully. Learn it.

2. Find the historical incidents to which he refers, and verify them.

3. Find five other notable instances of the same traits in this people.

4. Find what connection there has been between this people and Nahash.

5. Find a reason, not heretofore given, why they wanted a king.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Just Judge, vs. 1-5.

What demand of the people had the judge granted?

What did he say of himself?

How old was Samuel at this time?

What questions did he ask about his own conduct?

What did the people reply?

Whom did he summon as witness of his integrity?

What are God's requirements of a just judge? Deut. 16, 19.

2. The Righteous Lord, vs. 6-15.

Who had delivered Israel from bondage?

Of what did Samuel wish to remind the people?

What did he say about their coming out of Egypt?

How did the Lord punish them for forgetting him?

What was their prayer in their distress?

Whom did God send to deliver them?

What had caused them to demand a king?

Who had before been their ruler?

Who had chosen and appointed their king?

What blessing was promised if obedient?

What would follow if they disobeyed the Lord?

What is the name of the righteous Lord? Exod. 34, 6, 7.

Teachings of the Lesson.

From what in this lesson are we taught—

1. The power of an upright life?

2. The duty of following God?

3. The danger of forsaking God?

Home Work for Young Bereans.

Find in Exodus advice to Moses as to the selection of judges.

Find in Deuteronomy the curses pronounced on disobedience to God.

Find also the blessings to follow obedience.

QUESTIONS FOR YOUNGER SCHOLARS.

To what place did Samuel call the Israelites? To Mizpeh.

What did he tell them? Who was to be their king?

Why did the Israelites rejoice? Because they had a king.

Who was now an old man? Samuel.

Whom did he call to Gilgal? The people of Israel.

What did he want to do? To warn and to teach them.

How long had Samuel been with them? From his childhood.

What did he ask? If he had ever wronged any one.

What did the people answer? That he had always done right.

Who led Israel out of Egypt? The Lord.

What had he given to the people? Good leaders.

What had they often done? Forgotten God.

How did God show them their sin? By sending trouble upon them.

What did he do when they repented? He forgave and helped them.

What did Samuel tell the people to do? To fear and serve God.

What did he promise them if they did this? The favor of God.

What did he say God would do if they rebelled? He would punish them.

Words with Little People.

QUESTIONS TO THINK OF.

Am I, like Samuel, a child who can be trusted?

Do I listen to hear God speak?

Do I remember that God is my King?

What kind of a man did Samuel grow to be? (See ver. 3.)

THE LESSON CATECHISM.

[For the entire school.]

1. When Samuel had renewed the covenant of the people with Saul what did he do? He abdicated his office as judge.

2. To what did he invite the people's scrutiny? To his official record.

3. What did he confidently claim? A record of perfect integrity.

4. With what did he reproach them? With distrust in God.

5. What was his parting injunction? "Only fear the Lord and serve him," etc.

CATECHISM QUESTION.

37. What do you mean by the almightiness or omnipotence of God?

That God can do whatever He will.

I know that Thou canst do everything, and that no thought can be withheld from Thee.—Job xlii. 2.

Matthew xix. 26.

B. C. 1079.]

LESSON VII. SAUL REJECTED BY THE LORD.

[Aug. 18.]

Authorized Version.

1 Sam. 15. 10-23. [Commit to memory verses 22, 23.]



10 Then came the word of the LORD unto Sam'u-el, saying,

11 It repenteth me that I have set up Saul to be king: for he is turned back from following me, and hath not performed my commandments. And it grieves Sam'u-el; and he cried unto the LORD all night.

12 And when Sam'u-el rose early to meet Saul in the morning, it was told Sam'u-el, saying, Saul came to Car'mel, and, behold, he set him up a place, and is gone about, and passed on, and gone down to Gil'gal.

13 And Sam'u-el came to Saul: and Saul said unto him, Blessed be thou of the LORD: I have performed the commandment of the LORD.

14 And Sam'u-el said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?

15 And Saul said, They have brought them from the Am'a-lek-ites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the LORD thy God: and the rest we have utterly destroyed.

16 Then Sam'u-el said unto Saul, Stay, and I will tell thee what the LORD hath said to me this night. And he said unto him, Say on.

17 And Sam'u-el said, When thou wast little in thine own sight, wast thou not made the head of the tribes of Is'ra-el, and the LORD anointed thee king over Is'ra-el?

18 And the LORD sent thee on a journey, and said, Go and utterly destroy the sinners the Am'a-lek-ites, and fight against them until they be consumed.

19 Wherefore then didst thou not obey the voice of the LORD, but didst fly upon the spoil, and didst evil in the sight of the LORD?

20 And Saul said unto Sam'u-el, Yea, I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought A'gag the king of Am'a-lek, and have utterly destroyed the Am'a-lek-ites.

21 But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gil'gal.

22 And Sam'u-el said, Hath the LORD as great delight in burnt-offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.

23 For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from being king.

Revised Version.

10 Then came the word of the LORD unto Sam'u-el, 11 saying, It repenteth me that I have set up Saul to be king: for he is turned back from following me, and hath not performed my commandments. And Sam'u-el was wroth; and he cried unto the LORD all

12 night. And Sam'u-el rose early to meet Saul in the morning; and it was told Sam'u-el, saying, Saul came to Car'mel, and, behold, he set him up a monument, and is gone about, and passed on, and gone

13 down to Gil'gal. And Sam'u-el came to Saul: and Saul said unto him, Blessed be thou of the LORD: I have performed the commandment of the LORD.

14 And Sam'u-el said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the

15 oxen which I hear? And Saul said, They have brought them from the Am'a-lek-ites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the LORD thy God; and the rest we have ut-

16 terly destroyed. Then Sam'u-el said unto Saul, Stay, and I will tell thee what the LORD hath said to me

17 this night. And he said unto him, Say on. And Sam'u-el said, Thou wast little in thine own

18 sight, wast thou not made the head of the tribes of Is'ra-el? And the LORD anointed thee king over

19 Is'ra-el; and the LORD sent thee on a journey, and said, Go and utterly destroy the sinners the Am'a-

20 lek-ites, and fight against them until they be consumed. Wherefore then didst thou not obey the

21 voice of the LORD, but didst fly upon the spoil, and didst that which was evil in the sight of the LORD?

22 And Saul said unto Sam'u-el, Yea, I have obeyed the voice of the LORD, and have gone the way which the

23 LORD sent me, and have brought A'gag the king of Am'a-lek, and have utterly destroyed the Am'a-lek-

24 ites. But the people took of the spoil, sheep and oxen, the chief of the devoted things, to sacrifice

25 unto the LORD thy God in Gil'gal. And Sam'u-el said, Hath the LORD as great delight in burnt offer-

26 ings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and

27 to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as idolatry and teraphim. Because thou hast rejected the word of the LORD, he hath also rejected thee from being king.

EXPOSITORY NOTES.

Introductory. After Samuel had made his farewell address to the people at Gilgal, Saul quietly assumed the work of king of Israel. His reign seems to have been one of almost constant warfare. Chapters 13-15 of 1 Sam. contain a detailed record of three great errors of this first king of Israel: 1. His disobedience in failing to wait at Gilgal for the coming of Samuel to offer burnt-offerings; and there, where he had been confirmed in the kingdom, it was solemnly declared to him that his kingdom would not be perpetuated in his own posterity. Chap. 13, 14. 2. His rash and foolish vow, which he was unable to fulfill, but which brought great suffering to the people and well-nigh cost the life of Jonathan his son. Chap. 14, 24-45. 3. His failure to execute the divine judgment on the Amalekites as Jehovah commanded, the details of which are given in this fifteenth chapter. All the subsequent misfortunes of Saul and his insane pursuit of David were fruits of judicial blindness, the penal consequences of these three fatal errors.

We need not suppose that Saul was chosen by the LORD because of qualifications for the regal office which

accorded with those of the best ideal of a king. Rather we may suppose that God first gave Israel a king after their heart, not after his own. He would in some measure punish them for their lack of the true theocratic spirit by letting them see the folly of their own ideas. So he gave them a king after their own fancy, a man of great stature, of splendid personal presence, of strong, heroic impulses, but sadly defective in those nobler virtues which make a man after God's heart.

Verse 10. The word of the Lord unto Samuel. Either by a vision or a dream. Comp. Num 12, 6, and the statement of 1 Sam. 3, 21; 4, 1. Often had Jehovah's word come to him before. It is notable that the first word of the Lord to Samuel was concerning the doom of Eli's house, and the last was concerning the downfall of Saul.

11. It repenteth me. Or, "It grieves me." This word reveals to us an affecting view of the divine nature. It represents Jehovah as tender and emotional, and does not therefore accord with the stern theology which teaches the absolute impassibility of God. The emotion

of indignation or grief or pity no more implies imperfection in any intelligent being than does the emotion of love. But verse 29 of this chapter teaches that God is not subject to the fitful changes which are often seen in men. The divine emotions of love and of anger are essentially holy and righteous, and when a man changes his relation to God, God's relationship toward him will change. God's holy affection in every case is grounded in immutable righteousness, and therefore cannot err. **For he is turned.** Here is the reason of God's changed attitude toward Saul. **It grieved Samuel.** Literally, "It burned him." It became like a fire shut up in his bones. **He cried... all night.** We have noticed the power of Samuel's intercession. See chap. 7, 5, 8. He was conspicuously a man of prayer. Compare our Lord Jesus continuing all night in prayer to God. Luke 6, 12.

12. Samuel rose early. After that night of prolonged calling upon God. Just where he spent the night we are not told, but probably at his own home in Ramah. **It was told.** By fleet messengers who brought the tidings of the battle. **Saul came to Carmel.** On his return from the conquest of the Amalekites of the south country, as stated in verse 7 of this chapter. This city of Carmel was some seven or eight miles south of Hebron, and extensive ruins in that place still bear the name of *Kurnul*. **He set him up a place.** Rather, "he erected for himself a monument." Elated with his great victory, he wished to commemorate it with some notable sign. The Hebrew word means "hand" and is applied to Absalom's pillar in 2 Sam. 18, 18. Perhaps Saul's monument consisted of an elevated sign in the shape of a hand. **Gone down to Gilgal.** Where the people had celebrated his inauguration as king (chap. 11, 15), and where Samuel had delivered his farewell address to Israel. Thither Saul now hastened to celebrate his triumph over Amalek.

13. Blessed be thou of the Lord. For this form of benediction compare Gen. 14, 19, and Ruth 3, 10. By such a greeting Saul would fain conciliate Samuel. **I have performed.** This seems to be, under the circumstances, little else than falsehood and hypocrisy. For though he had smitten Amalek, and gotten a complete victory, he had not been careful to obey all the word of the Lord.

14. Bleating of the sheep... lowing of the oxen. These gave the lie to his words of bold assumption. The irrational animals turned witness against him.

15. They have brought them. How he throws off the sense of blame upon the many! They did it! **The people spared the best.** As if it had been the people's action rather than his own choice. Similarly did Aaron at Sinai attempt to throw the blame of the golden calf from himself upon the people. Exod. 32, 22, 23. **To sacrifice unto the Lord.** This was a further plea; as if a good object or purpose, like that of offering sacrifice to Jehovah, might suffice to set aside the commandment of Jehovah. **The rest we... destroyed.** This was a confession that he knew the purport of the commandment to destroy all. See verse 3 of this chapter.

16. Samuel said. Here follows an oracle of prophecy as direct, fearless, and powerful as any in the Bible. It is a fair example of the style and spirit of Hebrew prophecy. **Stay.** Stop, stop those false pretenses! **I will tell thee.** Observe how he confronts him with **what the Lord hath said to me this night.** Jehovah's word quickly exposes a refuge of lies; it is sharper than a two-edged sword to lay open the human heart. But how mightily will the proud heart of man resist, and, even as Saul at this time, put on a bold front and challenge daringly, **Say on!** Not until he has ex-

hibited a stout resistance is he at last brought to confess, "I have sinned." Verse 24.

17. When thou wast little. He appeals to the time when he said: "Am not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin?" Chap. 9, 21. **Head of the tribes.** Chieftain and general of all their armies; nay, more, for **the Lord anointed thee king over Israel.** Such a reminder of his exaltation ought to have produced a feeling of devout reverence and humility before God and this prophet. But the proud heart is slow to surrender.

18. Sent thee. Compare the first two verses of this chapter. **Utterly destroy the sinners.** The word means, "to devote to destruction," put under ban. The terrible purpose of utterly routing out the sinful Amalekites was in accord with that older decree which authorized Israel to exterminate the Canaanites. Deut. 7, 1, 2; 20, 16, 17. The reason for this destruction was their abominable sinfulness. Comp. Lev. 18, 24-30. It is strange that any one should cry out against such severity of doom, and yet not make the same complaint when even more horrible and sickening woes are caused by earthquake, famine, and pestilence, which spare neither age nor sex, nor even the cattle of the field. If these latter horrors are consistent with the providence of God, doubtless the former are with his law and government.

19. Fly upon the spoil. Samuel depletes this feature of their action to show that the zeal displayed in the war sprang from selfish and covetous aims rather than from a holy purpose to keep God's commandment.

20. Yea, I have obeyed. With a bold and impious perversity he still struggles to vindicate himself, and urges four things: 1. He went the way God sent him. 2. Captured the king Agag. 3. Destroyed the Amalekites. 4. The people took of the spoil solely for sacrifice. But his argument and plea were at best only a superficial excuse for disobeying a positive commandment. **Brought Agag.** The capture of the king alive was thought to be a special mark of triumph for Saul and Israel.

21. Chief of the things which should have been utterly destroyed. All this is represented by two words in the Hebrew. The spoil of the Amalekites, having been devoted to God, could not appropriately be also used for sacrifice in Gilgal. According to Lev. 27, 29, the *cherem*, or "devoted thing," could not be redeemed, or used for any other purpose, but must surely be put to death. It therefore exhibits Saul's perversity and blindness all the more when he insists that the best of the spoil was brought to Gilgal for a sacrifice to Jehovah.

22. Samuel said. The following words of Samuel have ever been admired as containing the substance of all the prophetic remonstrances against sacrifices and ritual ceremonies as a substitute for obedience.

23. Rebellion is as the sin of witchcraft. Divination and necromancy were sternly condemned, and a witch was ever liable to be put to death according to the law. Exod. 22, 18; Lev. 19, 20, 31; Deut. 18, 10. Saul's disobedience was a rebellion as culpable as the sin of divination, and his **stubbornness** is here ranked with **iniquity and idolatry.** His presumption of sacrificing "devoted things" to Jehovah is treated as no better than open idolatry. The word translated "idolatry" is *teraphim*. These were probably small images of human form, and a relic of old Aramean idolatry. See Gen. 31, 19. In spite of all prohibitions of idolatry these household gods were secreted among the Israelites, and are mentioned again and again. Comp. Judg. 17, 5; 18, 14; 1 Sam. 19, 13;

2 Kings 13. 24. **He hath also rejected thee.** This was but a repetition and confirmation of prophetic words already spoken (see chap. 13. 13, 14), but they came now with a more terrible emphasis than before. They now served to bring the proud heart of Saul to momentary contrition, and led to the confession, "I have sinned; I have transgressed," and to the sad scene which immediately followed, as described in verses 24-35.

This lesson suggests to the thoughtful reader:

1. The far-reaching and terrible results of disobedience of the word of the Lord.
2. The impossibility of the most earnest supplications of God's saints to rescue the persistent sinner.
3. The sad and lamentable consequences of a lost opportunity.
4. The worthlessness of outward forms of worship when the heart is not right toward God.

English Teacher's Notes.

I REMEMBER once reading a story of a foreman who wished to engage a boy for work. A number of lads came, all anxious for the place, but feeling pretty sure the choice would fall on one of them who was brighter and cleverer than the rest. The foreman picked out instead a quiet, dull-looking boy, who seemed to have nothing and nobody to recommend him.

Seeing their surprise he told them the reason why; he had watched them all when they were unaware of it, and found out that this boy had the habit of doing what he was told. He was chosen because his obedience rendered him fit for the work, while the others, who might have surpassed him in ability, were rejected because in this thing they failed.

But the rejected one of whom we read to-day had once been chosen. It is but two Sundays ago since the title of our lesson ran thus: "Saul Chosen of the Lord." How did this lead on to "Saul Rejected by the Lord?"

The passage shows us a conqueror returning from the battle. Well pleased with his achievements, he stops on his way home to set up a monument of them. Ver. 12, R. V. Then he passes on, carrying with him, after the fashion of other conquerors, the vanquished king Agag to grace his triumph, besides rich spoil of cattle and sheep. And in his careless self-gratulation he salutes the prophet Samuel with the assurance, "I have performed the commandment of the Lord."

But let us turn back a moment and watch Saul starting on his expedition. "Go and smite Amalek;" so ran the first part of the command of God. It was exactly suited to the taste of Saul. He was a warrior, and the task was one to rouse his spirit and energy. He sets himself to it at once, gathers his army together, and goes forth. He plunges into the desert between the land of Israel and Egypt, where are the haunts of Amalek, and smites the people every-where. At length the king himself falls into his hands. What is God's command as to this? "Utterly destroy all they have, and spare them not." The whole people were, like the inhabitants of Jericho, devoted to destruction for their wickedness. Until now Saul had not been slow to carry out the command. But the king who, after the custom of conquerors, might be brought home to grace his triumph—must he too be slain? So the command runs. But this part of it does not suit Saul. He casts it away and spares Agag. Then he finds large and goodly flocks of sheep and herds of cattle in his hands. What is the command about these? "Slay... both ox and sheep, camel, and ass." What? lose all this spoil? Is there no way of saving it? The oxen and the sheep

might be used for sacrifice; if the others are destroyed, at least these may be saved. But the command forbids it. Then just leave out this part of it—cast it away as unsuitable. So the flocks and herds are spared, and God's command rejected.

But the instrument that will only do the work here and there, and that in other places does exactly the contrary to what the Master desires, is unfit for further use. No matter what fine qualities it may have, if it does not answer the purpose it is as good as worthless. And so he that obeys only as far as suits him and rejects the rest of the command must be rejected himself. God never gives a man up for simple failure. There is mercy, there is help for those who have failed, but where God's own word has been rejected—cast away—there is nothing left for the rejector but to be himself rejected by God. There are some of God's commands which the world considers it the proper thing to keep, and which suit a man's own interest to observe. Some have no objection to the command, "Learn to do well," but "Repent and be converted" does not suit them, nor does "Let him deny himself, and take up his cross daily and follow me." Yet the Lord, who died for sinners, tells us that if we abide in him his words will "abide" in us. His commands will not be rejected; and further, that "if any man abide not in me, he is cast forth as a branch and is withered, and men gather them and cast them into the fire and they are burned." (John 15. 6, 7). They are rejected as worthless.

Cambridge Notes.

This narrative, one of the landmarks of the Old Testament, must be treated too briefly for its importance. To the historian it appeals as the crisis of the monarchy, when the first king took that final plunge of impetuous self-will which forever disqualified him from following the theocratic ideal. Saul chose to stand alone, and God gave him his desire. To the theologian it comes as the first clear utterance of a universal principle, one neglected by Israel and by mankind, and reiterated by every prophet in every age and people, that obedience, not formal worship, is what God demands from men. As to the famous moral difficulty of the exterminating wars, we may repeat that 1) the frightful wickedness abundantly proved against these races called for a terrible punishment, as a warning to mankind and to save from infection a people through whom God would educate the world; 2) as with those who perished at the flood, the honest endeavors and sincere repentance of individuals would be accepted by God, while countless children would be saved from ever leaving his kingdom; 3) in so early a stage of human progress life was little regarded, and war had very little of its brutalizing effects, while the "devoting" of the spoil reminded Israel that they were engaged in a divine judgment, not a national quarrel. The Amalekites were of doubtful origin. Gen. 36. 12 may be intended to connect them with the Edomites, while the ancient document, Gen. 14 (ver. 7), perhaps gives their territory a name already existing in Abraham's times, thus admitting the Arabian traditions of a migration from the east. They were a wild nomadic tribe scattered over the southern wilderness and the Sinaitic peninsula. For their relations with Israel see Exod. 17. 8, *seq.*; Num. 14. 45; Judg. 3. 13; 4. 3.

VER. 10. A very clear divine command was needed to urge Samuel to a duty so intensely painful. Prophets are human, and the history of Jonah shows what a weaker man would have done. VER. 11. *Repenteth*. An anthropomorphic phrase indicating a change, not in God,

but in man, although God's action, being conditional (chap. 12, 15, 25), must change. The absolute truth is stated in ver. 29. *Wrath*. The anger of a father against a prodigal son, itself the product of love. *Cried*. The intercessory prayer so constantly mentioned as characteristic of Samuel. Chap. 7, 5 and notes. The sentence was not averted. It was the second time Saul had put sacrifice before obedience (chap. 13, 8-14; comp. 10, 10), and he could not be tried again. *All night*. Another link with the life of Jesus, Luke 6, 12. VER. 12. *Carmel*. South-east of Hebron, and so, perhaps, the first considerable place on the way to Gilgal from the scene of war. See Josh. 15, 55; chap. 25, 2. *Monument*. Literally, "hand," apparently from the figure of an uplifted hand often found on such. Comp. 2 Sam. 18, 18 and Isa. 56, 5. Here it was probably a trophy dedicated to Jehovah Sabaoth; there is no reason to doubt Saul's perfect sincerity in returning thanks to God for his victory. *Gone about*. The meaning of this is not very clear. Perhaps a scribe inserted it, in the belief that Saul went to Mount Carmel, retracing his steps to reach Gilgal. The LXX. among other additions speak of Saul as sacrificing at Gilgal the first-fruits of the spoil. At that sacred place he had been anointed king and heard the prophetic warning against disobedience, for neglecting which he was now at the same place to be rejected. VER. 13. *Blessed*. A mode of friendly salutation. Gen. 14, 19; Ruth 3, 10, etc. Saul betrays his uneasiness at seeing the prophet thus seeking him out. VER. 15. How pitifully is the hero's weakness brought out in this lame attempt to excuse himself before the man of God! Like Aaron (Exod. 32, 22) he tries to shift the blame on the people, and then he declares that the spoil was taken for sacrifice—no excuse if true. Saul's punctiliousness in the externals of religion (comp chap. 13, 12; 14, 18, 34, 35, 44; 15, 31) makes it very possible that his intention at any rate was to prepare a splendid holocaust to Jehovah. *Devoted* (margin). See Lev. 27, 28; Josh. 7, 1 and note (Nov. 4, 1888). The devoted thing belonged to Jehovah already, and obviously could not be presented to him as a sacrifice. VER. 16. *Stay*. Samuel saw through him, and such miserable shifts were intensely painful to his own feelings, harrowed by the failure of one whom he loved and hoped much from. VER. 17. The margin is better, for no past tense is expressed. The reference is to Saul's own words (chap. 9, 21), and Samuel assumes that he still holds to them. Owing all to Jehovah's choice, how can he thus rebel? VER. 18. *Sinners*. This gives the reason of the command. Verse 2 shows that a prominent element in their sin was their savage opposition to Israel, and it seems probable that there was more in that than we have the means of knowing. VER. 19. *Fly upon*. Samuel insists upon covetousness as the real motive, however much veiled beneath a genuine intention to sacrifice. VER. 20. *Way, or journey*. The same word that Samuel used in verse 18. *Have brought*. To evidence the victory and grace his triumph. It was a disgraceful act of partiality to spare this savage chieftain simply because of his rank. *Agag*. An hereditary title of these Bedouin sheiks. It is doubtful whether any stress can be laid on Haman's title "Agagite" as linking him with this race. VER. 22. The prophet bursts out in the loftiest strain of inspiration, clothed in that rhythmic form which always accompanied such utterances. His words were taken up by his successors, and the closely allied passage, Hos. 6, 6, was prominent in the teaching of Jesus. Matt. 9, 13; 12, 7. The enlightened scribe (Mark 9, 33) applied these words and won his approbation. VER. 23. *Witchcraft*. Divination by evil spirits, suppressed by Saul himself, chap. 28, 3. Samuel shows

that he had strained out the gnat and swallowed the camel. *Idolatry*. Literally, "vanity," especially of the worship of "nothingnesses," that is, idols. *Ter-âphim*. Comp. Gen. 31, 19; chap. 19, 13, etc. They were human images playing the part of household gods, though more as charms than as idols. VER. 24. A genuine repentance would have thung away excuses: "pardon mine iniquity, for it is great." It was so with David's. 2 Sam. 12, 13. Moreover a king who admitted such fear of the people as to make him permit their sin disqualified himself *ipso facto* for the office. VER. 25. The strong desire for a human intercessor, though right in itself (Jas. 5, 16), often rises from an imperfect repentance, incapable of true prayer. Comp. the case of Simon Magus, Acts 8, 24. VER. 26. Samuel knew from Jehovah's words to him that no remission of the temporal penalty could be expected, and he saw that Saul's shallow penitence went no further than this. *Rejected... rejected*. The same repetition comes in the Greek of Rom. 1, 28. VER. 27. The despairing energy of Saul's effort to detain Samuel shows that he felt intensely, though not from the right motive. *Skirt*. A kind of lappet behind upon the *meil*, Samuel's characteristic garment. Comp. chap. 2, 19; 28, 14, etc. The sign drawn by Samuel from its severance is like that in 1 Kings 11, 30. *Sq.* VER. 28. *Neighbor*. Bethlehem and Gibeah were in adjoining tribes. VER. 29. *Strength, or confidence*. He who changeth not, Comp. Num. 23, 19. A striking parallel. *Repent*. In verses 10 and 35, God's action is viewed externally. He made a king and now reverses his appointment. But since his conditions were broken he could not "repent" and deny himself. VER. 30. Saul fears that the loss of Samuel's countenance will discredit him, and seeks his presence for that reason only, with no hope of pleading against God's purpose. It must indeed have been hard for Samuel to take part in such "worship." Comp. John 5, 44; 12, 43.

The Lesson Council.

Question 3. What are we to understand by the Lord's repenting?

All the promises of God are conditioned on the voluntary obedience of the subject, which conditions are either clearly made known to the subject or secretly determined in the divine Mind. When these conditions are not met by the subject God is said to repent; that is, to change his purpose regarding the race, the nation, or the individual. It was the purpose of God to establish Saul's kingdom; a purpose conditioned on Saul's voluntary obedience. Saul "turned back from following" God; did not "perform the commandments of God," and toward him in this regard God repented; that is, he changed his purpose.—*Rev. William Faircliff, D.D.*

The Lord's repenting expresses the fact that God changes his outward conduct in regard to his child in response to some change of spiritual attitude on the part of that child. This does not imply fickleness in God's character or any change of his fundamental purpose any more than a change of medicine by a physician to meet the changed condition of his patient implies an abandonment of his aim of curing the sick. This change of result is the strongest proof of the immutability of God's purposes. If I turn from north to south the pole-star must then be at my back, unless it flies from its everlasting habitations in response to my capricious movements.—*Rev. J. W. Bashford, Ph.D.*

We are not to understand by the expression, "It repenteth me," etc., that the Lord made a mistake in the choice

of Saul for king, and, now that he discovered his error, hastened to correct it by the deposition of Saul and the appointment in his stead of one more worthy. There are two elements in repentance as manifest in human experience: the one a sorrow for sin, the other a turning from it. The first element of sorrow—not of course for his own sins, but for those of another—is what we are to understand by the repentance of the lesson. It grieved the Lord that Saul should be so wayward and rebellious. The force of "it repented the Lord" (Gen. 6, 6) is represented by Kell and Delitzsch as, "It grieved him at the heart." *Rev. William Eakins.*

The word "repent" as used here is simply a term of accommodation. God, in order to reveal the sorrow that was in his heart over the misconduct and ingratitude of Saul employs language which we cannot understand. The Bible speaks of the hands of God, the face of God, the eyes of God, and yet in each instance it is a certain quality or function which is meant, and these terms are employed so as to come within the measure of our understanding. Such expressions as that of the Lord's repenting must be read as "terms of accommodation." God cannot repent, for repentance is only possible to a finite, changeable being, and we are distinctly told that the Lord changeth not, and that with him "is no variableness, neither shadow of turning."
—*Rev. J. Wesley Johnston.*

Blackboard.

SAUL'S IDEA OF OBEDIENCE.
IS IT MINE ?

FOR GOD.
FOR SELF.

OBEDY A LITTLE,
DISOBEY A GREAT DEAL.

The illustration on the board for to-day's lesson is so plain that it needs no explanation here. The reviewer may apply it to our own lives, because there are many of us who think that if we serve God a little on Sunday we can do as we please all the rest of the week. Sin is not covered by the giving of money, the rent of a church pew, or any form of worship without obedience to God's law; in other words, there is no substitute for obedience. Willing obedience reaches from his heart to God's command. Half-way obedience falls short.

LAW

HEART

Primary and Intermediate.

LESSON THOUGHT. Losing the Way.

Review. Who was king of Israel? By whom was he chosen? Who prepared him for his work? Who was the prophet of Israel? What did he tell the people to do? What did he say would result from disobedience.

Saul's self-will. Tell the story of Saul's offering sacrifice, two years after he became king. Find the account in 1 Sam. 13, 1-15. This showed that Saul did not trust God. He grew impatient, and took his own way instead of waiting for God. Then Samuel had to tell Saul that God would not give the kingdom to Saul's family after him, but God gave Saul another chance to

show if he would be obedient or not. Mark on the board a broad path. Not far from the beginning, cause it to turn backward. Print at the turn "Disobedience," or "Self-will." Print on the path, "The way to the kingdom." Make figure two at the first turn. Farther on make a second turn. Indicate the number of years Saul had been king by the figure ten at this turn. Tell that his first disobedience took place when he had been but two years a king. Tell the story of the second disobedience, the hard command, the great temptation, and the final failure. Show that in this case also, the disobedience grew out of self-will. Saul thought he could do better for himself than the Lord was willing to do for him. Teach that self-will in a child's heart is the same thing as self-will in the heart of a great king. Tell some simple story of disobedience on the part of a child who wanted his own way, and the consequent loss of something which he greatly desired. Show that the child loses the way to some pleasure, just as Saul, by his disobedience, lost the way to the kingdom. Sin always means loss.

The result of Saul's sin. Tell of Saul's excuses, of the sorrowful reproof of Samuel, and the rejection of Saul which followed. God could no longer trust such a self-willed man to be king. Saul was sorry that he had to lose the kingdom, but he was not sorry for his sin. So God could not forgive him. Teach that while Saul loved God more than his own way, all was well, and God helped and blessed him in all he did. But pride came into his heart and crowded God out. And so he lost his way to the kingdom.

Losing our way. Use cut, and teach that every child may have a kingdom, the kingdom of truth and love and goodness. There is a straight way to it, and the way is obedience. Saul offered sacrifices, but God did not want his sacrifices while he was not obeying. So God does not want our money, or our work, in place of our obedience.

Teach verse 22, and tell the old story, that only Jesus can keep us in the heavenly way.

OBEDIENCE
is better
than
SACRIFICE.

Berean Methods.

The Teachers' Meeting.

Sketch the history of the sixteen years which passed between this lesson and that of last Sabbath...Saul's throne was no cushion of ease. Enemies were on every side of him, and temptations were plentiful; but neither his enemies nor his temptations were stronger than those which afterward overtook David...Sketch Saul's character. 1) His vanity; 2) his selfishness; 3) his jealousy; 4) his weakness...Show how the truths uttered in this lesson by Samuel are not simply decisions concerning immorality, but rather the utterances of great practical truths which bear on all our lives, in school, home, and place of business.

References. FREEMAN. Ver. 23: Consulting the tetraphin, 60, 578...FOSTER'S CYCLOPEDIA. Ver. 11, Prose, 6532-6543, 8531, 10146 8737, 10853, 12109-12111, 12136. Ver. 22: 4100-4165, 7589, 10762, 10771. Ver. 23: 1423, 5276, 5277.

ANALYTICAL AND BIBLICAL OUTLINE.

The Sins of Saul.

I. VANITY.

Set him up a place. v. 12.

"Let another man praise thee." Prov. 27, 2.

II. FALSEHOOD.

I have performed the commandment. v. 13.
 "Covereth his sins shall not prosper." Prov. 28. 13.

III. HYPOCRISY.

The best ... to sacrifice to the Lord. v. 15.
 "The sacrifice of the wicked." Prov. 15. 8.

IV. DISOBEDIENCE.

Didst thou not obey. v. 19.
 "Rebel... the Lord against you." 1 Sam. 12. 15.

V. GREED.

Didst fly upon the spoil. v. 19.
 "Beware of covetousness." Luke 12. 15.

VI. DISLOYALTY.

Rebellion is as... witchcraft. v. 23.
 "Children... rebelled against me." Isa. 1. 2.

VII. SELF-WILL.

Stubbornness is as iniquity. v. 23.
 "Chosen their own ways." Isa. 66. 3.

THOUGHTS FOR YOUNG PEOPLE.

Mutual Rejection.

1. *Good and evil are mutually repulsive.* There is nothing so loathsome to a depraved nature as the sight of purity, and nothing so repulsive to purity as deliberate immorality. God, the fountain of all purity, is eternally drawing toward himself all human impulse for the right, and eternally rejecting all the immoral tendencies of his creatures. It is a matter of "repentance," turning back, on the part of God, that he set up Saul to be king, just as soon as Saul has "turned back" from following God; "Because thou hast rejected the word of the Lord, he hath also rejected thee."

2. *Obedience is better than sacrifice.* God demands our hearts, and is only pleased with our outer service so far as that is typical of our hearts' worship. Forms and ceremonies are of no value to the Creator. In the observance of these there must be a sincere and honest endeavor to worship God "in spirit and in truth," to learn his will, and to do it. Without that, the formal worship is displeasing to him.

3. *Pride works its own downfall.* When Saul was little in his own sight he was made a king. When he was great in his own sight, he was dethroned. It is so in all history. If you watch closely you will find it so in your own town—perhaps in your own church, Sunday-school, family, self.

HOME READINGS.

M. Saul rejected by the Lord. 1 Sam. 15. 10-23.
 Th. Saul rejected by the Lord. 1 Sam. 15. 24-31.
 W. A previous remembrance. 1 Sam. 13. 5-14.
 Th. Obedience better than sacrifice. Mic. 6. 1-8.
 F. Punishment of disobedience. Prov. 1. 24-33.
 S. Hardness of heart. Heb. 3. 1-12.
 S. Keeping the heart. Prov. 4. 19-27.

GOLDEN TEXT.

Because thou hast rejected the word of the Lord, he hath also rejected thee from being king. 1 Sam. 15. 23.

TIME.—1079 B. C.

PLACE.—Gilgal.

DOCTRINAL SUGGESTION.—The fruit of disobedience.

LESSON HYMNS.

No. 111, Dominion Hymnal.
 Lord, we come before thee now,
 At thy feet we humbly bow.

No. 109, Dominion Hymnal.
 Oh, sometimes the shadows are deep,
 And rough seems the path to the goal.

No. 116, Dominion Hymnal.

Gracious Spirit, Love divine,
 Let thy light within me shine.

Hasten, sinner, to be wise.
 Pleading with thee.
 Come to the fountain.
 Weeping will not save.
 Why do you wait?
 Lord, at thy mercy-seat.
 Jesus, Lover of my soul.
 Keep thou my way.
 My times are in thy hand.
 Dare to do right.
 Will Jesus find us watching?
 Is my name written there?

QUESTIONS FOR SENIOR STUDENTS.

1. The Rejected Word.

Why did God repent of having chosen Saul to be king?
 What is meant by God's repenting?

What had been Samuel's relations to the king through these years?

Why did Samuel grieve so over God's message?
 When they met was Saul's salutation intended to deceive?

What was the commandment to which Saul referred?
 1 Sam. 15. 3.

Had Saul broken the commandment in the letter or the spirit?

What excuse had he to offer for his course?
 How did Samuel interpret Saul's action?

How did Saul show that he knew he had disobeyed in spirit? ver. 21.

What bearing has ver. 17 on the duty of Saul?

2. The Rejected King.

What great principle does Samuel oppose to Saul's specious excuse?

What has God been ever trying to teach men as between the ritual and the spiritual keeping of law?

What was Christ's position on this subject? Matt. 23. 23.

What was the consequence of Saul's disobedience?
 What two sins did Samuel lay to Saul's charge?

What was the effect of this message on Saul? vers. 24, 25.

What was the end of this sad errand to Saul? ver. 35.

Practical Teachings.

Here is fidelity of the highest type. It weeps for its friend, yet it obeys God.

Here is infidelity equally pronounced. It disobeys God, and strives to deceive its friend.

Here is the old struggle of the race. God said, Go! Do! Man said, I will go and do as I please.

I will obey; almost will not do.
 Here is the old excuse of Adam, "The woman tempted," etc. Hear Saul, "The people took of the spoil," etc.

Do you pass your sins over upon some one else?
 "Let us hear the conclusion of the whole matter. Fear God and keep his commandments."

Hints for Home Study.

1. Learn all that you can about the Amalekites.

2. Study Saul's reign from the time of Samuel's farewell to this lesson.

3. Study out carefully the geography to make sure you understand how this all happened.

4. Write out in your own language such a dialogue as might have occurred between Samuel and Saul.

5. Read the rest of this chapter, and study it in its relations to the lesson.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Rejected Word, vs. 10-21.

Whose word came to Samuel?
 What was the message?

How did Samuel feel, and what did he do?
 What did he hear about Saul the next morning?
 What was Saul's greeting to Samuel?
 What question did Samuel ask?
 What was Saul's reply?
 What command had he violated? See ver. 3.
 What did Samuel then say he would tell Saul?

What did he ask about Saul's promotion to be king?
 What had he been told to do with the Amalekites?
 What was he asked about his disobedience?
 How far had Saul obeyed God's word?
 Who did he say had disobeyed, and why?
 What would have been better than making excuses?
 Prov. 28. 13.

2. **The Rejected King**, vs. 22, 33.
 What did Samuel ask about the Lord's pleasure?
 What is better than sacrifice?
 To what is rebellion here likened?
 What was the punishment for witchcraft? Lev. 20. 27.
 What sentence was pronounced against Saul? (Golden Text.)

Teachings of the Lesson.

- Where in this lesson are we taught—
1. That sin is sure to be found out?
 2. That God demands full obedience?
 3. That rejection of God means rejection by him?

Home Work for Young Bereans.

- Find what the prophet Micah says about a better offering than sacrifice.
 Learn what David says in one of the Psalms about acceptable sacrifice.
 Learn what Paul says about a living sacrifice.

QUESTIONS FOR YOUNGER SCHOLARS.

- Who was now the king of Israel? **Saul.**
 What did he soon show? **Self-will and disobedience.**
 What did this bring upon him? **The displeasure of the Lord.**
 What grieved Samuel greatly? **The Lord's wrath against Saul.**
 What did Samuel do? **He prayed all night.**
 What did he then do? **He went to meet Saul.**
 What did Saul say he had done? **Obedied the Lord.**
 Against whom had Saul been sent? **The Amalekites.**
 Who was their king? **Agag.**

What did the Lord command? **That Agag and all that he had should be destroyed.**
 What did Saul do? **He spared Agag, and the best of all he had.**

What excuse did he make for sparing the best of the animals? **That he might offer them in sacrifice.**
 What did Samuel say? **That obedience is better than sacrifice.**

What did Samuel tell Saul? **That God would not let him be king.**

Why? **Because Saul would not have God for his king.**
 What is our only safety? **In obeying God our King.**

Words with Little People.

- Whole-hearted Obedience**
 Hears just what God says. Does just what he says, Does it just as he says,
Half-hearted Obedience
 Hears but does not understand. Obeys as far as it pleases. Seeks self more than God. "To obey is better than sacrifice."

THE LESSON CATECHISM.

[For the entire school.]

1. Whither did Jehovah send Saul? **To destroy the Amalekites.** [spoil.]
2. How did Saul disobey? **He saved the best of the things.**
3. What excuse did Saul make for this act? **That they were for a sacrifice.**
4. What lesson did Samuel then teach him? **"Obedience is better than sacrifice."**
5. What judgment was then pronounced against him? **"Because thou hast rejected," etc.**

CATECHISM QUESTION.

38. What do you mean by the omniscience of God?
 That God knows all things, past and present and future.
39. How does the Scripture describe this knowledge?
 It teaches that God knows every thought in man's heart, every word and every action.

B. C. 1063.]

LESSON VIII. THE ANOINTING OF DAVID.

[Aug. 25.]

Authorized Version.

1 Sam. 16. 1-13. [Commit to memory verses 11-13.]



- 1 And the LORD said unto Sam'u-el, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Is'ra-el? Fill thine horn with oil, and go; I will send thee to Jes'se the Beth'le-hem-ite: for I have provided me a king among his sons.
- 2 And Sam'u-el said, How can I go? if Saul hear it, he will kill me.
- And the LORD said, Take a heifer with thee, and say, I am come to sacrifice to the LORD.
- 3 And call Jes'se to the sacrifice, and I will show thee what thou shalt do: and thou shalt anoint unto me him whom I name unto thee.
- 4 And Sam'u-el did that which the LORD spoke, and came to Beth'le-hem. And the elders of the town trembled at his coming, and said, Comest thou peaceably?
- 5 And he said, Peaceably: I am come to sacrifice unto the LORD: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jes'se and his sons, and called them to the sacrifice.
- 6 And it came to pass, when they were come, that he looked on E-li'ab, and said, Surely the LORD's anointed is before him.
- 7 But the LORD said unto Sam'u-el, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart.
- 8 Then Jes'se called A-bin'a dab, and made him pass before Sam'u-el. And he said, Neither hath the LORD chosen this.
- 9 Then Jes'se made Sham'mah to pass by. And he said, Neither hath the LORD chosen this.
- 10 Again, Jes'se made seven of his sons to pass be-

Revised Version.

- 1 And the LORD said unto Sam'u-el, How long wilt thou mourn for Saul, seeing I have rejected him from being king over Is'ra-el? fill thine horn with oil, and go, I will send thee to Jes'se the Beth'le-hem-ite: for I have provided me a king among his 2 sons. And Sam'u-el said, How can I go? if Saul hear it, he will kill me. And the LORD said, Take a heifer with thee, and say, I am come to sacrifice to the LORD. And call Jes'se to the sacrifice, and I will show thee what thou shalt do: and thou shalt anoint unto me him whom I name unto thee.
- 4 And Sam'u-el did that which the LORD spake, and came to Beth'le-hem. And the elders of the city came to meet him trembling, and said, Comest thou 5 peaceably? And he said, Peaceably: I come to sacrifice unto the LORD: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jes'se 6 and his sons, and called them to the sacrifice. And it came to pass, when they were come, that he looked on E-li'ab, and said, Surely the LORD's anointed is 7 before him. But the LORD said unto Sam'u-el, Look not on his countenance, or on the height of his stature; because I have rejected him: for the LORD seeth not as man seeth: for man looketh on the outward appearance, but the LORD looketh on the heart.
- 8 Then Jes'se called A-bin'a-dab, and made him pass before Sam'u-el. And he said, Neither hath the 9 LORD chosen this. Then Jes'se made Sham'mah to pass by. And he said, Neither hath the LORD chosen 10 this. And Jes'se made seven of his sons to pass before Sam'u-el. And Sam'u-el said unto Jes'se, The

fore Sam'u-el. And Sam'u-el said unto Jes'se, The LORD hath not chosen thee.

11 And Sam'u-el said unto Jes'se, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Sam'u-el said unto Jes'se, Send and fetch him: for we will not sit down till he come hither.

12 And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the LORD said, Arise, anoint him: for this is he.

13 Then Sam'u-el took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD came upon Da'vid from that day forward. So Sam'u-el rose up, and went to Ra'mah.

11 LORD hath not chosen these. And Sam'u-el said unto Jes'se, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Sam'u-el said unto Jes'se, Send and fetch him: for we will not sit down till he come hither. And he sent, and brought him in.

12 Now he was ruddy, and withal of a beautiful countenance, and goodly to look upon. And the LORD said, Arise, anoint him: for this is he. Then Sam'u-el took the horn of oil, and anointed him in the midst of his brethren: and the spirit of the LORD came mightily upon Da'vid from that day forward. So Sam'u-el rose up, and went to Ra'mah.

EXPOSITORY NOTES.

Introductory. After the rejection of Saul the sacred historian turns very naturally to introduce us to the man who was destined to succeed him and surpass him as king of Israel. Though rejected, Saul was not deposed, nor was any attempt made to interfere with his rightful authority. And yet the words of the prophet Samuel seem to have been to him a source of constant trouble. The more he thought upon his doom the more his soul became subject to gloomy melancholy. He would fain have been the father of a line of kings, and to have this hope dashed from him was to have a deep sorrow settle on his life. Jehovah's Spirit forsook him, and an evil spirit filled him with terror and alarm. Verse 14.

Meantime Samuel kept mourning over the sad fact that the goodly youth, whom he had anointed for the kingdom, should be so soon rejected by Jehovah. None of these things, however, hinder the development of God's high purposes for Israel. He setteth up kings and putteth down kings. Dan. 2. 21. And when one, exalted to power and responsibility, proves unworthy of his high trust, he trains up one who will better serve the counsels of his wisdom. David, the son of Jesse, is here introduced to us as the chosen of the Lord, and the real founder of the monarchy which figures in history as unique among all the kingdoms of men.

1. How long wilt thou mourn for Saul. The fact that Samuel kept grieving over the case of Saul is a striking evidence of his deep affection. He could not give him up, and he feared also for the future welfare of the people and nation. **I have rejected him.** This rejection was a finality in God's purpose, and it was no use for Samuel to trouble his soul longer about it. **Fill thine horn.** The vial or flask mentioned in chap. 10. 1 was probably made of a horn, and may have been called either a horn or a flask. **Go, I will send thee.** In the former case the man chosen for king had been sent to Samuel. Comp. chap. 9. 16. **Jesse the Bethlehemite.** Whose genealogy is recorded in Ruth 4. 18-22, and 1 Chron. 2. 5-12, and whose home was at Bethlehem, in the tribe-territory of Judah, about six miles south of Jerusalem. **I have provided me a king.** Or, "I have seen among his sons." This language is notably different from that which relates the choice of Saul. He was designated rather as the desire of the people; as a great captain and leader, filling the popular idea. Comp. 9. 16; 10. 23.

2. He will kill me. We notice here that Samuel was subject to timidity like other men. He had also seen Saul's passionate and hasty manners, and thought how easily he might turn in demonic frenzy against the man who went about preparing another to take possession of the throne. That an evil spirit had possessed Saul was also probably by this time known to Samuel. Comp. verse 14. **Say, I am come to sacrifice.** This was but another way of saying to Samuel that he need not publish the matter to the world. He

had first met Saul in a city where he went to bless a sacrifice (9. 13), and he had first anointed Saul privately (10. 1). The first anointing of David was to be of a like private character, and the sacrifice was therefore ordered as a prudential measure. There was no duplicity or wrong in concealing for the time what was imprudent to make public. David's safety as well as his own required of him this much caution.

3. Call Jesse. Bid him to the place of honor, as Saul and his servant were bidden among the thirty persons on a former occasion. See chap. 9. 19-22. **I will show thee.** Samuel never lacked the divine guidance and illumination at the right time.

4. The elders ... trembled. Samuel was now old and well known in all Israel. His condemnation of Saul and separation from him were probably also known to the elders of Bethlehem. His sudden and unexpected coming to the town would therefore naturally excite some measure of alarm. **Peaceably.** With no hostile purpose or word.

5. Sanctify yourselves. By washing themselves and their garments, and such other ceremonial purifications as were common in preparation for a sacrificial feast. Comp. Gen. 35. 2; Exod. 19. 10. **Jesse and his sons.** To these, of course, he paid special deference, and it is not improbable that he privately informed Jesse of the great purpose of his coming.

6. When they were come. Or, "At their coming in;" that is, as one after another came into the prophet's presence. Samuel superintended the ceremonial preparation of Jesse and his sons for the feast, and so had opportunity to see and know them all before they sat down together at the sacrificial meal. **And said.** That is, Samuel said within himself. His judgment, however, was rebuked, as the next verse shows.

7. Not on his countenance ... stature. That kind of judgment had been proven false and misleading in Saul's case. Eilab was probably of commanding looks and size. But this time the choice was to rest on other qualities. **I have refused him.** The same word here as in verse 1 above, and there translated "rejected." The Lord rejected outward appearance as having no claim to consideration unless supported by corresponding excellence of heart. He will have a man after his own heart, not after the fancies of men.

8, 9. Abinadab ... Shamnah. One by one the sons were called in, and introduced to the prophet, and made to pass by, so that Samuel had full opportunity to note the looks of each. Compare how the prophet was directed of the Lord in his judgment when Saul came into his presence. Chap. 9. 17.

10. Seven of his sons. Including those named in the preceding verses. **The Lord hath not chosen these.** These words must have had a remarkable significance for Jesse, and imply that Samuel had already privately informed him of his purpose to anoint one of his sons

for some high honor; but there is nothing to show that Jesse understood that the chosen son was designated to fill the regal office.

11. Yet the youngest. Evidently not the favorite of the family, and the last one Jesse himself thought of as worthy to be chosen. **He keepeth the sheep.** This fact shows that he was trusted with responsibility. The life of the shepherd was one of peculiar exposure, and David himself had encountered lions and bears. Chap. 17, 34. This kind of life proved an excellent school for David. **Sit down.** The word thus rendered means, "to surround," and here suggests the sitting down or reclining around a table. Samuel did not propose to have that family gather round the table of the peace-offerings with one of the sons absent.

12. He was ruddy. This may refer either to his skin or his hair. Red hair is said to have been regarded as a mark of beauty in the East. **Beautiful countenance.** Or, "with beautiful eyes." The eye is an index of the intelligence and sprightliness of the soul. **Goodly to look to.** Of comely and prepossessing appearance. Compare the appearance of Joseph. Gen. 39, 6. **Arise, anoint.** Observe how completely Samuel was directed of the Lord in all his action. **This is he.** The one whom, according to verse 1, Jehovah had seen among Jesse's sons as suitable for king.

13. The horn of oil. Already provided according to the divine command, verse 1. **Anointed him in the midst of his brethren.** They all must accordingly have seen that he had been set apart for some high honor—perhaps, they may have thought, to become a disciple of Samuel in one of the schools of the prophets. There is no evidence that Jesse himself knew of the great honor for which his youngest son was destined. It was natural for Samuel himself to wish to conceal what it was not necessary for him at this time to make known, and verse 2 has shown that in this particular he acted according to divine direction. The language of Eliab, in chap. 17, 28, suggests that David's brothers eyed him thereafter with some degree of jealousy. **Spirit of the Lord came upon David from that day forward.** The anointing seems to have been an outward channel for the communication of the Spirit. It was no transient or temporary influence, but a continued source of inspiration to him from that time onward.

We should learn from this lesson:

1. The folly of mourning perpetually over disappointments we may suffer from the failures of men.
2. Boldness and promptness to do God's bidding may often be wisely accompanied by reserve, and concealing of things which, if published abroad, might do great harm.
3. Family favorites are not always the favorites of God.
4. The common tendency of man to judge only from outward looks rather than to inquire after the dispositions of the heart.
5. The providence of God subjects his chosen agents to the discipline that fits them for their great life-work.
6. No great and glorious life-work possible without the abiding Spirit of God.

English Teacher's Notes.

A BEAUTIFUL gift demands a fitting receptacle. If you presented a friend with a fine picture or an elegant vase, you would not like to find it stowed away in the cellar. And if a fragrant nosegay were brought to stand in your room, you would not put it into a glass without water, lest it should too quickly wither and die. I have seen a glass so narrow as well as shallow that it hardly

holds more than a drop of water, and, pretty as it is, I should not think of putting a flower I cared for in there.

Man may and sometimes does give a gift which is of no great beauty or value or use. But all God's "gifts" are "good" and "perfect" in their degree, all fitted to some blessed end. Can we wonder that when God would bestow his best gifts he seeks a fitting receptacle for them?

We read last Sunday how the king who had been chosen for Israel proved himself unfit for God's purposes by rejecting his word, and how he was himself rejected of the Lord in consequence. Another king had to be found. And this time the taste of the people was not to be consulted. They had a king "like the nations," and he had turned out a failure. Now God was about to choose one who would be a true shepherd over Israel (Psa. 78, 70, 71), and on this one he was about to bestow a precious gift which should fit him for the high office to which he was to be consecrated.

Had no gift been bestowed on the former king? Certainly: The anointing at the hand of the prophet Samuel was followed by the Spirit of the Lord coming upon Saul, chap. 10, 1, 6, 10. But this gift found no proper receptacle, or abiding place. The spirit of Saul asserted itself against the blessed Spirit of God, and made no room for the gracious gift.

Now God sends forth the aged prophet to anoint another in the room of Saul. He travels down into the south of the land to Bethlehem in Judah, such an unwonted journey for the old man as to startle the elders of the town. Ver. 4. To prevent Saul's taking alarm he calls the people to a sacrifice, and there he meets Jesse, from whose family the king is to be chosen. Three of this family we find afterward in the army of Saul, and the fine, soldier-like appearance of the eldest strongly attracts the notice of Samuel. But this outward appearance was not the thing required. God wanted a "heart" where his gift would be received and welcomed—a place where there was room to bestow it. And as the sons of Jesse one by one pass before Samuel, the divine voice is silent, for among all these there is not one who can bear the test—not one who is just ready to receive, ready to be blessed. Not until the youngest, whom it had not previously been thought worth while to call away from his occupation of keeping the sheep, appears does the Lord bid Samuel "Arise and anoint him, for this is he." And the holy oil poured on his head is the sign of the heavenly anointing bestowed on him from on high: "The Spirit of the Lord came upon David from that day forward."

This precious gift of God is not now for the few, but for the many. We read in Acts 2, 39, what Peter told the crowd at Pentecost: "The promise [of the Spirit] is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." The Holy Spirit comes to dwell in the heart of the believer: "He dwelleth with you, and shall be in you." John 14, 17. God is willing to bestow this wonderful gift upon every one of the class. But the gift demands a receptacle. The Spirit comes

"Where he can find one humble heart
Wherein to dwell."

This is what God looks at. There are some hearts so full of self and pride that his precious gift can find no room there. But where he sees an empty place—a heart with the consciousness of need, and the readiness of desire, no matter what the exterior may be—there he is willing to pour in the heavenly oil that consecrates the anointed one to his blessed service.

Cambridge Notes.

At the outset of this long biography we may pause for a general survey of the character of its hero. A unique importance is given to the question by the use so often made of David's crimes to discredit Old Testament morality, through the divine verdict of chap. 13, 14, so fearlessly repeated by Paul, Acts 13, 22. The frank record of David's life makes it abundantly possible to accuse him of unbridled passions, treachery, and murder, disgraceful weakness in governing his family, neglect of his subjects' rights, barbarity to foes, vindictiveness upon his very death-bed, and other vices characteristic of Eastern despotism. And yet he was "after Jehovah's heart!" It is unnecessary to detail the conclusion thence drawn by many critics of fame and influence, and notably by the learned and fascinating French stylist whose severe moral sense, shocked by the imperfect ethics of the Hebrew Scriptures, takes refuge in the composition of "realistic" romance! In our reply we must frankly admit no small part of the indictment. But any impartial reader may well ask how so mean and cruel a monster could have won David's place in the people's heart and memory. We can show that amidst unparalleled temptations he remained for the most part upright, kind, and devoted to duty, and further, that the dark side of his character appears almost entirely after and because of one terrible fall. Moreover if he really composed even a small section of that national hymn-book to which posterity attached his name—and it is sheer perversity to push criticism so far—we read there unveiled the struggles of a noble heart, profound in devotion to the theocratic ideal, and profound in its penitence when swept away into sin. And recognizing the ardent and impetuous temperament of the poet king, we can understand how gusts of passion may have swayed him till he fell, and gave "the enemies of Jehovah great occasion to blaspheme," even to this day.

VERSE 1. *Mourn.* Comp. the preceding verse. Clearly a conspicuous and well-understood action is intended. *Private* sorrow for Saul's failure could not have been forbidden by one who mourned it himself. But Samuel was now to transfer his fatherly solicitude to a worthier object. *Jesse.* Hebrew *Yishai*. For his lineage see Ruth 4, 18, *sq.* VER. 2. This gives us a painful picture of Saul's deterioration. Neither Samuel nor David would be safe from his vengeance, and concealment was absolutely necessary. The prophet therefore was commanded to take advantage of a pastoral visit, such as we may perhaps infer he was wont to pay occasionally to towns not far from Ramah. VER. 4. *Beth-Jehem.* "House of bread," whence at last the Bread of heaven was given to men. It was an ancient town, originally called Ephrath (Gen. 48, 7), and lay five miles south of Jerusalem off the Hebron road. *Trembling.* The expressive word recurs in Hos. 11, 11. Probably Samuel had retained his judicial functions in matters of religion, and the elders feared his rebukes for some offense against the national faith. *Peaceably.* Comp. 2 Kings 9, 17, *sq.* VER. 5. *Sanctify.* By ceremonial washings of the body and of clothes, the symbol of spiritual preparation. See Exod. 19, 10, 14. Samuel went to Jesse's house apparently because he was the chief man of the little town (comp. Ruth 2, 1), and he personally superintended the purifications of the family. The inspection in the following verses probably did not fall here, but at the feast following the sacrifice. At this Samuel was host, as representative of Jehovah, and could choose guests for the places of honor inside the house. Thus he contrived to get a private interview with Jesse and his sons after the sacrifice which fitly precluded so

important an event. VER. 6. Perhaps Jesse was asked to bring his sons thus to the feast that Samuel might choose among them for the chief place. Comp. the feast at Ramah. *Eliab.* See the Rev. Ver. margin here and in ver. 9. We have an exhibition of his rude and overbearing temper in chap. 17, 28. Samuel was impressed by his stature and beauty, and remembered that Saul had been similarly recommended. Chap. 10, 24. But, as a Scotch preacher puts it, Eliab was "over big for the work," too haughty and self-sufficient to succeed in a task which called for humility and trust. VER. 7. *Said.* Both question and answer were unheard by other men. *Jehovah seeth.* So the LXX., the Hebrew being defective. Comp. 1 Chron. 28, 9; Psa. 139; Luke 16, 15; Acts 1, 24, etc. *Man.* Even a prophet! VER. 8. The rest of Jesse's sons were "over small," not eligible for such a work either in God's eyes or man's. *Said to himself again.* VER. 9. *Shammah.* Two of his sons distinguished themselves. 2 Sam. 13, 3; 21, 21. VER. 10. *Screen.* See 1 Chron. 2, 13, *sq.*, where, however, only six are given. *Unto Jesse.* Should probably be omitted, with the LXX. The absolute unconsciousness of the family makes it most unlikely that such words should be spoken aloud. VER. 11. *Youngest.* Perhaps by several years. *Sheep.* "Pursuing the occupation usually allotted in Eastern countries to the slaves, the females, or the despised of the family. Comp. the cases of Moses, Zipporah, Jacob, Rachel, and in later times Mohammed."—Stanley. There is a shade of surprise in Jesse's voice at the idea of Samuel wishing to do honor to a mere boy. *Sit around the table for the feast* (margin). VER. 12. *Ruddy.* Red hair and a fair skin were a mark of beauty among dark-complexioned Orientals. *Beautiful,* with bright and winning eyes, as the margin suggests. *Goodly.* Of figure and bearing. The word is used of Moses (Exod. 2, 2) which passage in Acts 7, 20 is quoted as "goodly unto God," an addition curiously paralleled by the LXX. here. The coincidence seems fortuitous, but the comment reminds us that the winning beauty of face was a divinely given token. VER. 13. Josephus says that Samuel whispered in David's ear the explanation of the act. Even this is doubtful; his father and brothers at any rate did not understand. It is suggested that they may have supposed him selected for the prophetic school, where in later times he took refuge. Chap. 19, 18, *sq.* Probably he learned his minstrelsy there. Comp. 1 Kings 19, 16. *Spirit.* Departing from Saul. See chap. 10, 6. *Came mightily.* Comp. chap. 11, 6. This sudden and vehement action of the Spirit is illustrated by Mark 1, 12 and Acts 2, 2. It was yet more violent when the object was unwilling. Num. 24, 4, 16; chap. 19, 23. *David.* "Darling," the pet name of the youngest child. Probably some years elapsed before the first outward step in David's advancement. VER. 18.

The Lesson Council.

Question 4. Wherein was David a man after God's own heart?

The heart of God demands a strict observance of his law in all that pertains to his worship. The heart of God demands recognition of his power on the part of all who are called to govern. Saul had grown forgetful of God and at Gilgal had gone so far as to usurp the office and authority of the priest, and offered a burnt-offering unto the Lord; David in all his official conduct acknowledged God as King, and the constitution of Israel as perfect. In these particulars, in contrast with Saul, he was "a man after God's own heart."—Rev. William Favcett, D.D.

The Bible uses strong speech. It shows little sympathy with men who qualify every phrase. He who reads all that the Bible says about David will not be misled by the high compliment God pays him. In his openness to truth, in his longing after purity, in his yearning for spirituality; in his love of nature and his sympathy for humanity; in his overflowing life and creative tendencies, shown in the literature and music which he originated, in the government he organized, and the civilization he promoted; and above all, in his love of God's law and his communion with the Lord, David was a splendid example of humanity aspiring after God-likeness.—*Rev. J. W. Bashford, Ph.D.*

Not in his moral life was David a man after God's own heart, although in this respect he was far from being the depraved creature he is sometimes painted. There are great blemishes upon his character, but those who are capable of the highest good when they fall sometimes indulge in the grossest sins. The bitterness of his anguish when he did wrong and his readiness to listen to reproof indicate the natural goodness of his heart. There was no other living monarch in his day who would not have lifted the head from the shoulders of Nathan because of his temerity in uttering his stinging rebuke of David's sin. It was, however, in the fact that, throughout his entire reign, David steadily followed out the purpose for which he had been chosen the leader of Israel that he was a man after God's own heart.—*Rev. William Eakins.*

1. In his *faith*. "The Lord is my Shepherd, I shall not want," expresses the completeness of his faith in God, and "without faith it is impossible to please him."
2. In his *courage*. The lion, the bear, the boasting giant in turn had to be met and conquered, but David was "strong and of good courage," and prevailed.
3. In his strength and tenderness of *affection*. What love he had for Jonathan! How tenderly he mourns over Saul! With what intensity he bewails Absalom!
4. In his *humility*. When rebuked by Eliab at the camp he showed how perfectly he could rule his own spirit, and when Nathan sternly denounced him he confessed his waywardness and sin.
5. In his religious *zeal*. His psalms reveal this. His care for the ark of God, and his desire to build a temple are strong proofs of his devotion.—*Rev. J. Wesley Johnston.*

Lesson Word-Picture.

A lonely young shepherd is out on the hill-slope. All around him are the green fields of Bethlehem. Just before him is the peacefully browsing flock. Perhaps he is striking a wonderful harp that is his. He likes to play on the harp; the sheep like to hear him. The music helps him to-day. It looks very much as if he had been slighted, for something wonderful is happening in town to-day, and his father's sons were all invited. Why has he been omitted? In town to-day is the prophet Samuel, the greatest man in all the kingdom, greater than King Saul even. It was Samuel who made Saul a king, and he could make somebody else king, for there is great dissatisfaction with Saul.

"I would like to be a king," says David, "but I am only a shepherd, and who will want me?"

So this unwanted David strikes his harp and tries to be contented.

Jesse, the father, and David's brothers in all their finery have gone to the great service where Samuel ministers, and by special invitation. And there something very complimentary happens. Samuel would like to have them all pass before him, all those sons of Jesse.

"What is that for?" wonders Jesse. "Does Samuel want them for any honor?"

He begins with Eliab. Is it strange that Jesse is agitated? This proud father of Eliab can hardly present him with dignity. And Eliab is a princely-looking fellow indeed. Even the sagacious Samuel thinks Eliab must be the one he wants. There is a whisper in Samuel's ear by One whose judgment of character never misses the mark, and Samuel shakes his head.

Not want Eliab for that honor whose nature Samuel keeps such a profound secret?

No, pass on, Eliab! Not wanted!

Next!

That is Abinadab. Not wanted?

Samuel shakes his head.

Next!

Shammah. Not wanted?

Samuel shakes his head.

Next!

Not wanted!

Seven fine, likely fellows, all in their prime, have passed before Samuel.

"Are these all, Jesse—all you have?"

Ah—well—yes—there is—well—one more—and Jesse does remember it now. He is the youngest, that other one, and he—well, he keeps the sheep.

Very well, Jesse! Bring him immediately! Don't stand grazing sheepishly, like one of David's flock, but fetch that youngest son! And remember, Samuel is not going to "sit down" till you have attended to this.

Those big sons look at one another awkwardly, and all wish they had stayed behind to tend David's sheep.

The messenger has gone. He nears the pasture, looks up, hears a harp, and there is David.

"Da vid!" he cries. "Come! You are wanted!"

That is refreshing.

"Samuel wants you!"

Indeed! Away hurries David, and soon stands before Samuel! His shepherd garments are very poor beside the fine robes of his brothers, but Samuel does not care for that. Such a handsome David! In his cheeks the flush of rosy health; in his deep, lustrous eyes the dignity and beauty of a kingly soul.

"Will Samuel let out his secret now and take David to be his shepherd?" Jesse may wonder.

O, no; it is not that! Quick! Look, every one! Samuel slips forward. He stands before David. He lifts a horn of oil. This David from the sheep-pasture Samuel anoints to be Israel's king! And by his songs he is king over many hearts to this very day.

Primary and Intermediate.

LESSON THOUGHT. *God sees the heart.*

Introduce the lesson by asking a few questions. Who was Samuel? How old was he? What did he do? Who was Saul? How long had he been king? Ask what kind of line on the board would indicate Samuel's walk in life; straight or crooked? What kind should be made to show Saul's course?

A call to the Kingdom. Tell how Samuel mourned for Saul, until the Lord called him to do an errand for him. Tell where he told him to go to find a king and anoint him. Show that this seemed dangerous, for if Saul knew it he might kill Samuel; but the Lord told him just what to do, and Samuel trusted God and obeyed.

Point out Bethlehem on the map, and tell that here there was a yearly sacrifice held, and a social festival followed. Samuel knew that one of Jesse's sons was to

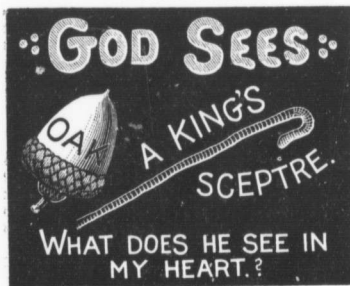
be the king, but he did not know which of the number. It was for him to do just as the Lord told him to do, and not ask questions.

The boy David. Tell how one after another of Jesse's sons passed before Samuel, and Samuel knew that none of these was chosen. Where was David? He was the boy, and was tending the sheep. Probably he was about seventeen or eighteen years old at this time. Why was he chosen, and his older, wiser brothers passed by? Call for Golden Text. God knew David's heart as he knows all our hearts. He knew what David could do, and he saw him sitting apart, keeping faithful watch over his father's sheep, and he said, "This boy, who is faithful and true to all that his earthly father gives him to do, will not fail to obey his heavenly Father." And so God called David to a kingdom. Explain that this does not mean that David was at once put upon the throne. He was called out and set apart for a great work. The holy prophet of God anointed him to be a king, not because he was ready to rule Israel, but because he was to be made ready. Show that the child who takes Jesus into his heart, and comes into the Church, is not already one of the Lord's strong soldiers, but he has come into a place where he can be taught, and made ready for service.



The willing heart. God was looking for a king when he found David. He is looking for kings to-day. He was looking for a soldier, and he looks for soldiers now to fight sin. Make a large heart on the board. Print "Willing" on it. God reads hearts now, just as he read David's heart. If he sees any willing little heart to-day, he wants that one. Pin a crown to the board. He has a crown to give to such a one. Pin up a paper sword. He wants willing-hearted soldiers to fight sin. Teach that no child is too young to begin. Boys or girls who work as well as they know how, who are true, obedient, faithful, willing to do God's way, these are the ones who are chosen for his kingdom.

Blackboard.



DIRECTIONS. The acorn should be drawn with brown chalk, touched up with dark red; the word "oak" in yellow; the shepherd's staff should be white, and the sentence in bright yellow.

The design illustrates more particularly the Golden Text—"God sees." In the acorn he sees the oak, and in the shepherd's crook was David's scepter. He sees my heart, and knows my thoughts, and he knows what is best for me, and for what usefulness I am fitted.

Hebrew Methods.

The Teachers' Meeting.

Picture a petty barbarian monarchy. Several such now exist in northern Africa. Saul's one purpose was to found a dynasty. Despotism always fear treason. Samuel's fear (verse 2) was well-founded. . . . Indications of political and ecclesiastical irregularities in this lesson and the context. . . . The publicity of these proceedings. Such a festal solemnity as this would soon be reported to Saul. . . . The slow training of God's great ones. David's anointing discloses in his early youth God's brilliant plans for him; but how slowly are these plans developed! With what anxiety and shrewdness, with what humble reliance on God, must he pass amid all the dangers of the years which make him victor over Goliath, which unite him by marriage with the royal family, establish him at court, gradually awake the king's murderous jealousy, send the patriotic youth into exile among his nation's worst enemies, make him for years a sort of free-lance or guerrilla, and eventually establish him as king over a small section of the country. All these eventful years David was in training. And his experience in this regard corresponds with that of John the Baptist, Paul, and Christ, and with that of most of the great men of Christendom. Let him who would do great things for God not hurry through his years of training.

References. FOSTER'S CYCLOPEDIA. Poetical, 1688, 1693. Ver. 7: Prose, 2852, 4221-4253, 10817, 10823. Ver. 12: Poetical, 3302, 12027. Ver. 23: 11334, 11530, 11849.

ANALYTICAL AND BIBLICAL OUTLINE

God's Way of Working.

I. THE PROPHET SENT.

1. *Go, I will send thee.* v. 1.
"My friends, if ye do." John 15. 14.
2. *Will show thee what. . . do.* v. 3.

II. THE PEOPLE SANCTIFIED.

1. *Sanctify yourselves.* v. 5.
"Ye shall be holy." Lev. 11. 44.
2. *Sanctified Jesse and his sons.* v. 5.
"God of peace sanctify you." 1 Thess. 5. 23.

III. THE KING SELECTED.

1. *The Lord looketh on the heart.* v. 7.
"God trieth the hearts." Psa. 7. 9.
2. *Anoint him, for this is he.* v. 12.
"I have found David my servant." Psa. 80. 20.

IV. THE KING SET APART.

1. *Anointed him in the midst.* v. 13.
"With the oil of gladness." Psa. 45. 7.
2. *Spirit . . . came upon David.* v. 13.
"The Spirit of God dwell in you." Rom. 8. 9.

THOUGHTS FOR YOUNG PEOPLE.

The Insight of God.

1. *Man looketh on the outward appearance.* Samuel's suspicion that Saul would kill him if he could was well founded. Saul's vision was so superficial that he would naturally suppose that killing David would secure to him his throne; but God saw deeper. Samuel was afraid to anoint David for fear Saul would murder him; but God knew better. The Bethlehemite elders were afraid of Samuel's visit. Doubtless Jesse was terrified when it became known that the visit was especially to his family. But through all these timorous jealousies and petty managements of man, God was working out his plan—a plan that not only selected David

to be king of Israel, but in that selection chose the Messianic family and decided the genealogy of Christ. Then, too, when Samuel was in the presence of his seven sons, he did just what you and I would have done. He was in search of a military hero; he looked at the breadth of chest, at the power of muscle, at the clearness of eye, at the height of brow, at all the outward signs that we are accustomed to associate with intellectual and physical vigor, and he might have chosen any one of those seven brothers whose lives were afterward passed in obscurity. But God saw through all these exterior characteristics into a heart which sought to be in harmony with his own.

2. God looketh at the heart. And he never mistakes. We may deceive our most intimate associates; we may even deceive ourselves; we can never deceive God.

HOME READINGS.

- M. The anointing of David. 1 Sam. 16. 1-5.
- Tu. The anointing of David. 1 Sam. 16. 6-13.
- W. A psalm of the king. Psa. 45. 1-7.
- Th. God's promise to David. Psa. 89. 19-20.
- F. Heart-searching. Jer. 17. 5-10.
- S. David's greater Son. Acts 2. 29-36.
- Sa. Commended of God. 2 Cor. 10. 7-17.

GOLDEN TEXT.

Man looketh upon the outward appearance, but the Lord looketh on the heart. 1 Sam. 16. 7.

TIME.—1063 B. C.

PLACE.—Bethlehem.

DOCTRINAL SUGGESTION.—Conversion.

LESSON HYMNS.

- No. 115, Dominion Hymnal.
Come, Holy Ghost, our hearts inspire,
Let us thine influence prove.
- No. 109, Dominion Hymnal.
Oh, sometimes the shadows are deep,
And rough seems the path to the goal.
- No. 122, Dominion Hymnal.
Be it my only wisdom here,
To serve the Lord with filial fear.

The Lord will provide.
Father, lead me.
My youth is thine.
Battling for the Lord.
Work, for the night is coming.
Soldiers of the cross.
Some work to do.
Strike for victory.
Onward, Christian soldiers.
Arise, go forth to conquer.
Church Rallying Song.
Stand up for Jesus.
To the work.
God speed the right.

QUESTIONS FOR SENIOR STUDENTS.

- 1. As Man Looketh.**
What was the effect of Saul's rejection on Samuel?
How was he roused from his sadness?
What characteristic human quality did Samuel display?
Can you recall a similar one from the life of Moses? See Exod. 3. 11, and 4. 19, 13.
Why should the elders have felt troubled at his coming?
What made Samuel desire to anoint Eliab?
What ancient idea is thereby exemplified?
What essential difference between man's way and God's way of judgment is here given?
What is meant by looking on the heart?

2. As the Lord Looketh.

Why was David brought into the notice of the prophet? Did Samuel anoint David because he was the only one left?

How public was the anointing?
Why was no precaution taken against the matter becoming known?
What was the effect of the anointing?
Did Samuel and David ever meet again? 1 Sam. 19. 18.

What effect did this act probably have on his after life?

What evidence does our lesson furnish that David's character was different from that of the brothers?

Practical Teachings.

See how God teaches the lesson of submission to his will, ver. 1.

Here is the only cure for earth's sorrows: an ear open to God's commands; a heart that says, Obey.

A lesson in expediency: Avoid any act that seems honest to constituted authority, but obey God.

What makes a Christian? Not a good face; not good dress; not stature; not Church membership; not any thing external. A right heart makes a Christian.

The submissive spirit receives the divine outpouring. David anointed became David consecrated. So spiritual change often comes to souls to-day; submission to God's methods makes commission to God's work.

Hints for Home Study.

- 1. Trace the journey from Ramah to Bethlehem, by means of a good map. How long was Samuel's journey?
- 2. Trace the ancestry of David. What blood flowed in his veins?
- 3. Find two evidences of Samuel's wide acquaintance in the country.
- 4. Find such allusions as you can in the Scriptures to this call of God to David. Psa. 78. 70, 71; 2 Sam. 7. 8; Psa. 80. 20, etc.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. As Man Looketh.** vs. 1-10.
For what was Samuel rebuked by the Lord?
What command was given to him?
What fear did Samuel express?
What did the Lord bid him do?
What was to be done at the sacrifice?
What effect had Samuel's coming in Bethlehem?
Who were invited to the sacrifice, and how were they prepared?
What was Samuel's judgment of Eliab?
What did the Lord say about him?
How does the Lord's judgment differ from men's? (Golden Text.)
Why should we be careful about our hearts? Prov. 4. 23.
How many of the sons of Jesse were rejected by the Lord?
- 2. As the Lord Looketh.** vs. 11-13.
What did the prophet then ask?
What absent one was summoned?
What was his appearance?
What was Samuel directed to do?
What gift came at once upon David?
What good fruit will the Spirit in us produce? Gal. 5. 22, 23.

Teachings of the Lesson.

- Where in this lesson are we taught—
- 1. The need of preparing for God's worship?
 - 2. That God calls men to his service?
 - 3. That God qualifies men for his service?

Home Work for Young Bereans.

- Find wherein David resembled Esau in appearance?
- Find what shepherd he had before called to be a leader of his people.
- Find what herdsman he called to be a prophet.
- Find what happened to Saul when the Spirit of the Lord came upon David.

QUESTIONS FOR YOUNGER SCHOLARS.

- Why did Samuel mourn for Saul? **Because Saul had forsaken God.**
To whom did the Lord send Samuel? **To Jesse, the Bethlehemite.**
What was he to seek there? **A king among Jesse's sons.**
Why did Samuel fear to go? **He was afraid that Saul would kill him.**

What may we expect when we go on the Lord's errands? **The Lord's protection.**
 What did Samuel offer to God at Bethlehem? **A sacrifice.**

Whom did he call to the sacrifice? **Jesse and his sons.**

How many sons had Jesse? **Eight.**
 How many came to the sacrifice? **Seven.**
 Where was the youngest? **In the fields, tending sheep.**

Which one did Samuel think would be king? **Eliab.**
 Why did he think God had chosen Eliab? **Because of his fine appearance.**

Upon what does the Lord look? **Upon the heart.**
 How many of Jesse's sons passed before Samuel? **Seven.**

Which of the seven did he choose? **Neither one.**
 Who was then sent for? **David, the youngest son.**
 What did the Lord say? **"Anoint him; this is he."**
 What did Samuel do? **He anointed David.**
 What came upon David? **The Spirit of the Lord.**

Words with Little People.

GOD READS THE HEART.

In the heart given to Jesus he sees Love, Faith, Obedience, Good-will, Patience, Peace.
 What does he see in my heart?

THE LESSON CATECHISM.

[For the entire school.]

1. How was Saul's place as king to be filled? **By another chosen by God.**
2. Who was made the messenger of this choice? **Samuel, who had anointed Saul.**
3. In what words did God announce to Samuel the man of his choice? **"Arise, anoint him: for this is he."**
4. What was the effect of this act upon David? **The Spirit of the Lord came upon him.**
5. What did God tell Samuel was his method of choice? **"Man looketh on the outward," etc.**

CATECHISM QUESTION.

40. What is meant by saying that God is all-wise?
 That God does everything in the best and most perfect way, for the accomplishment of His purpose.
 With Him is wisdom and strength, He hath counsel and understanding.—Job xii. 13.

LESSONS FOR SEPTEMBER, 1889.

- SEPT. 1. David and Goliath. 1 Sam. 17. 32-51.
 SEPT. 8. David and Jonathan. 1 Sam. 20. 1-13.
 SEPT. 15. David Sparing Saul. 1 Sam. 24. 4-17.
 SEPT. 22. Death of Saul and his Sons. 1 Sam. 31. 1-13.
 SEPT. 29. Third Quarterly Review and Temperance Lesson.

How to Kill a Prayer-Meeting.

This is something that scarcely needs a receipt. Leave it mostly to take care of itself—that will have the desired effect. Most fires die by being let alone. Suppose the evening of the meeting arrived. If one has any other engagement, religious or social—well, of course any body can conduct a prayer-meeting—there is no need for you to be there. But to-night you will go. It wants ten minutes to the hour—of course there is no hurry, you know—it is only a prayer-meeting, and it does not matter about being very punctual. Then find a hymn; never mind which; the sevens and sixes have the sublimest sentiments, and if they are too heavy to fly well, it will tend all the more to check all unhealthy excitement. Wait for somebody to start the tune, and if it is drawing and dull—it is only a prayer-

meeting, you know. Then pray; say for fifteen or twenty minutes for nothing in particular; languidly, and for things in general. Find another hymn whilst you are repeating the Lord's Prayer; nothing is more likely to destroy a superstitious regard for forms and appearances. Call upon two or three more to pray; the longer they go on the better, there will be fewer needed afterward. Have another hymn, and if you can expound the verses mildly it will take up time and effectually destroy the lyrical effect of the singing, which is a blemish of modern life. Then after another prayer close. Do not speak to any body, as it may take away the hallowed feeling of the service. That persisted in for a month will have the desired effect. The rigid form may remain unburied, but the thing itself will give you no further trouble.—*Mark Guy Pearse.*

The Language Spoken by Our Lord.

THE language of the inhabitants of Palestine in the time of Christ was Aramaic. Of this there were two dialects, which differed more in pronunciation than in any other respect: the Chaldee, or the Eastern Aramaic, and the Syriac, or the Western Aramaic. The Jews during their seventy years' captivity in Babylon had learned the Chaldee (which is closely allied to the Hebrew) and continued to use it after Cyrus permitted their return to Jerusalem. Thus the Chaldee was spoken at Jerusalem and throughout Judea, while Syriac, sometimes called Syro-Chaldaic, was spoken in the northern province of Galilee. Hence the "speech" of St. Peter, who was of Bethsaida of Galilee (St. John 1. 45)—his broad north-country accent—"betrayed" him when he followed our Lord into the palace of the high-priest at Jerusalem. St. Matt. 28. 73. Corban, Ephphatha (St. Mark 7. 11, 34), are instances of Aramaic words used by our Lord. The ancient Assyrian language, deciphered in the numerous cuneiform or arrow-headed inscriptions, proves to be a Semitic tongue allied to the group of Hebrew, Aramaic, and Syriac, but nearest to Hebrew and Syriac. While "the common people," however, used Aramaic in their ordinary colloquial intercourse, Greek was the prevailing language among the more educated classes, and probably was generally heard in the synagogues (very much as English is largely used in Wales), in the reading of the Old Testament Scriptures from the Septuagint, which (and not the Hebrew) in those days was practically the Authorized Version, and with which our Lord and his apostles seem undoubtedly to have been familiar.—*The Church Worker.*

BE thou, then, a temple indeed, a sacred place to him—let all my thoughts within, like white-robed priests, move round the altar, and keep the fire burning. Let thine affections be always a cloud filling the room, and inwrapping thy priest-like thoughts. Let thy hallowed desires be ever fanning the mercy-seat with their wings.—*Bushnell.*

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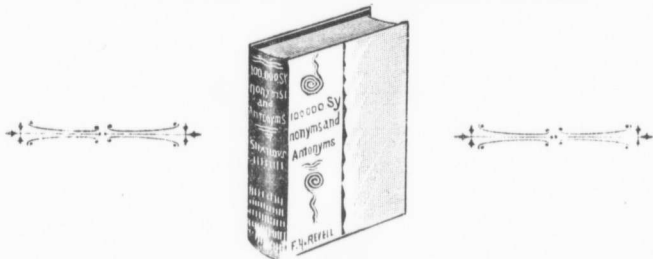
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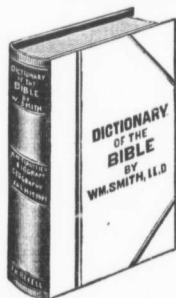
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In ordering goods, or in making inquiry concerning anything advertised in this Magazine, you will oblige the publisher, as well as the advertiser, by stating that you saw the advertisement in THE SUNDAY SCHOOL BANNER.

BALDNESS. GRAY HAIRS

If you are troubled with a diseased scalp, if your hair is falling out, if it is weak and thin, or if you have become bald, your hair may be restored to its original healthful condition and color by the use of Hall's Hair Renewer. This efficient remedy combines the most desirable qualities of the best preparations for the hair, without the use of any objectionable ingredient. Mrs. Hunsberry, 344 Franklin ave., Brooklyn, N. Y., after a severe attack of erysipelas in the head, lost her hair so rapidly that she soon became quite bald. One bottle of Hall's Hair Renewer produced a new growth, as soft, brown, and thick, as in youth.

are honorable, when they are associated with advanced age, but to be prematurely gray is unpleasant, to say the least. If you cannot renew your youth, you may, at least, attain the appearance of it, by the use of Hall's Hair Renewer. Randolph W. Farley, Nashua, N. H., quite a young man, whose hair had become gray, like that of a very aged person, applied Hall's Hair Renewer, and now his locks are a beautiful brown, as in youth. He says: "The effects, in my case, from the use of Hall's Hair Renewer are truly marvelous." Mrs. E. Elliott, Glenville, W. Va., says: "One bottle of Hall's Hair Renewer restored my hair to its youthful color."

HALL'S VEGETABLE SICILIAN Hair Renewer

is not a dye, nor does it contain any coloring matter whatever. It restores the hair to its original color by exciting the scalp to a natural, healthful action, and is, also, an efficient remedy in cases of scalp disease. Walter Burnham, M. D., Lowell, Mass., writes: "Having, by accident, seen Hall's Vegetable Sicilian Hair Renewer used for restoring the hair, where inveterate eruptions had resisted various kinds of treatment, I found that not only was the hair restored to its natural beauty, but also the disease of the scalp was completely cured. I have since recommended the Renewer, frequently, in similar cases, and always with the same success."

The beauty and vigor of the hair is easily maintained by the use of Hall's Hair Renewer. Mrs. Susan H. Scott, Stoddard, N. H., writes: "The Renewer will certainly restore gray hair to its original color. I have used it ten years, and it has given perfect satisfaction. It keeps my hair in splendid condition." Mrs. E. M. Rittenhouse, Humboldt, Kansas, writes: "I have used Hall's Hair Renewer for years. It keeps the scalp clean and healthy, the hair dark and glossy, and produces a new and vigorous growth."

J. B. Duncan, Laredo, Texas, writes: "For a number of years my hair had been growing thinner, until at last I became quite bald. The use of two bottles of Hall's Vegetable Sicilian Hair Renewer has restored to my head a fine, healthy growth of hair." H. Errickson, 4 Chestnut st., Charlestown, Mass., writes: "When I commenced the use of Hall's Hair Renewer, the top of my head was perfectly bare. I am now using my fourth bottle, and my head is covered with a nice growth of new hair."

Hall's Hair Renewer,

PREPARED BY
R. P. HALL & CO., Nashua, N. H., U. S. A.
For Sale by all Druggists.